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On several occasions I myself, just as my Predecessors and certainly many Ordinaries did, had to hear the complaint of some Fathers: "We, far away in the bush, have no sufficient links with our Confreres, with the cultural movements, with the Church all around the world".

The remark is a true one, and not only for the Fathers living in the bush. To satisfy this need of deeper knowledge of our missionary field, of exchanging experiences, or — in other words — to open a new window on the numerous ecclesiastical jurisdictions of these extensive territories, without losing contact with the catholic world at large, it was decided to have an Ecclesiastical Review specially destined for us.

The aim is not the pure originality, but the service of our Clergy. At the same time the Review is intended to open its tribune to all our territories, to the local experiences, to the traditional and new forms of apostolate "Proferens de thesauro suo nova et vetera".

Allow me to recommend and entrust this effort to the Hierarchy and all the Fathers. All of us are concerned in it.

I ask for the blessing of Our Lord on this new means of Apostolate. By the intercession of Our Lady, Queen of the Missions, may the Almighty make it a living and useful voice, friendly reminding each of our sacerdotal souls of the unity of our purposes, of the wonderful beauty of our vocation, of the actuality of the Catholic Message we are called to announce to our Brothers for the salvation of Africa.

GASTON MOJAISKY PERRELLI

APOSTOLIC DELEGATE

v. 1
1959

Ad Te Clamamus Exsules Filii Hevae

To Our Lady, Queen of Africa, we dedicate the A.E.R. publications. We therefore sincerely appreciate that we are offered the opportunity of starting the series of articles with a sermon preached in her honour by one of Africa's sons. At Lourdes Father L. Clove (of Zomba Vicariate) bore witness to Africa's faith and confidence in Mary, Queen and Mother on the occasion of the Marian Congress in September 1958.

THE EDITOR.

WE COME from the land of the great Lake, from Nyasaland, in the heart of Central Africa. We are poor people, living in huts of wattle and daub, covered with grass. Sixty years ago our country was still the secure possession of the devil and even now you can see in our villages people who wear a talisman in the belief that they derive strength and protection from the skin of an animal. When sickness comes, many go to the hut that contains their idols and kneel down to appease them by prayer; or they take flour and beer to the crossroads to prevent the approach of an evil spirit. We are still very much poor banished children of Eve in this vale of tears.

But the people that sat in darkness have seen a great light; and we too, like the Magi, have come from afar. They brought their presents and we should have come to Lourdes with ours, as our custom is, with a chicken and some flour or with the greatest gift an African can give: a goat. In fact we have brought nothing to offer but our young faith and our simple hearts, but the thought of Mother has gathered us here, for however poor we are, we are her children. We were consecrated to her by our first missionaries, when on arrival in Port-Herald on June 30th 1901, they solemnly consecrated the country to Mary, Queen of all hearts, by fixing a medal on a baobab-tree. We were consecrated to her in 1943 by our Great Chief, the Pope, when he dedicated the world to the Immaculate Heart of Mary. **Ad te clamamus exsules filii Hevae.** Yes, we are her children, prepared of old for the Kingdom of Jesus through Mary.

Through a providential disposition of Almighty God our countries have preserved throughout the ages the matrilinial rights, rights given to woman in general and to the mother in particular, almost tyran-

nical rights over the lives of the people. Such tribal traditions have governed our people for better and worse, but they have at least prepared us for the true message of God that has come through the mediation of His Mother. Central Africa, used to the cruel and despotic whim of chieftains, will one day be ruled by the sweet sceptre of our Heavenly Queen. The banished children of Eve will as slaves of love proudly bow down before her whose commands penetrate ever to the throne of God. The dawn of her Kingdom has already come. All our missions have been consecrated to Our Lady, and the congregation of Sisters, called Handmaids of Our Lady, founded by His Lordship Bishop Auneau, is now 90 in number.

Female chieftainship had acquainted us with the power of woman. But the place of woman in African tribal society reveals us the secret that is woman. Every visitor to our country will notice at once that our girls and women are separated from the company of man. Their contacts are very short and business-like, limited to the minimum. Our women have their own secrets, unknown to men, unknown even to their own husbands. Now the Blessed Virgin Mary is the type of the hidden woman. She has secrets for us known to Herself only. She was so hidden that her own people did not know her. In the Gospel She has but little to say, and this only when She had to intercede for us and make Jesus Christ known. What a secret person She is! We are not surprised that God hid His Mother from us, but we are sure that He will make her known to us one day, just as He is already manifesting her in our own times.

The deepest mystery is the heart of a mother. The hidden woman can be a prodigy in life as a mother. Her back is the cradle of the child. An African mother can never leave her child alone and she cannot entrust it to anyone else. That is natural. There are so many dangers: serpents, burning rocks and sudden colds. How the child depends on his mother! She works and owns the land; she educates; she prepares the children, especially the daughters, for married life. And even when the children have established their own homes, the "gogo" (mother of the bride) carefully watches the young couple. So conscious are we of the blessing of motherhood that we have given the sweet name of mother to five different persons: the woman who gives a child birth, the woman who receives the child after birth, the elder sister of his mother, the youngest sister of his mother, the father's aunt.

When the first missionaries told us of our Heavenly Mother, we understood at once her greatness and her goodness. We accepted her with the same tender love we had bestowed on our earthly mother. We have not much to offer to the world at large, but we have at least this — a great understanding of our Queen and Mother, who brought us here. By tribal right we are the children

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of Eve, but to Mary do we cry to show us the fruit of her womb, Jesus. To her do we send up the sighs and the tears of the children of Central Africa. We like to think of the Queen of Africa folding her royal mantle around the Equator and drawing her Bantu children to her Heart. We love to sing the glory of the Mother of God with tam-tam and drums around the evening fires of our villages. And when our voices are hoarse and we go tired to bed, the mountains of our beautiful country and the torches of our extinguishing lights still continue the praise of her.

We love to hear about her greatness, as was witnessed in the Marian Year of 1954. I saw our people carry her statue from mission to mission, from outpost to outpost, from village to village, along the huts of our praying Christians. They did not care about the weather: rain, cold or heat. They sat in the scorching sun listening very attentively to their preachers who spoke of the glory of Mary, Mother of God. And afterwards thousands listened to Fr. Peyton's preaching and signed the Rosary pledges.

We love to work for her, too. We now possess nearly four hundred praesidia of the Legion of Mary. They are soldiers in truth, fighting for the Queen of Heaven. And are they not victorious! They have won thousands of souls to God. Action for her sake has brought this Central African pilgrimage here.

We beseech Our Lady to bless and love all the missionaries who taught us, and to raise among us, the local clergy, fervent apostles of Mary, apostles who will pass on the dowry we received to the coming generations. **Monstra Te esse Matrem....** We have come here to thank Thee, Mother, who are called the Help of Christians. Our Faith still young and weak, needs so much your help. May Thy prayer bring down upon us the Holy Ghost of Fortitude to make us valiant fighters for Thy Reign. Fighters against the world, the flesh and the devil who is raging in our country trying to implant his reign of materialism.

Dear Mother, we have hoped in Thee in life, we hope in Thee in the last agony, till you bring us all to Jesus with whom we shall reign for all eternity.

LEO CLOVE.

The Queenship of Mary

JESUS IS KING of eternal ages by nature and by conquest; through Him, with Him, subordinated to Him, Mary is Queen by grace, by divine alliance, by conquest, by a very special election. And her kingdom is as vast as that of her Son, and God, since nothing is excluded from her sovereignty. POPE PIUS XII.

Missionary Approach to Pagans

INTRODUCTION

How should missionaries go about the evangelization of pagan peoples? Is this a matter to be left to the judgement of each individual missionary; or is there a traditional and officially determined approach to this work?

An answer to this question, which is at once fundamental and practical, may be found by reflecting briefly on some of the basic principles of Catholic Missionary activity. Here we shall offer for consideration two articles which should tell us what a missionary is, first of all. In four subsequent articles we will consider some aspects of the missionary's approach to pagans, under the following titles: Missionary Presence, Missionary Expansion, the Use of Material Means, and finally, Missionary Adaptation.

These articles are submitted by a missionary in "the bush", as a result of discussions and arguments with other missionaries. Far from pretending to be an original contribution to the growing literature in the field of missiology, they are merely a re-statement, with certain practical problems in mind, of some important points made in the writings of Pere Charles and in the great Mission Encyclicals.

1. WHAT IS A MISSIONARY

MANY priests in mission lands are doing exactly the same work as priests in Europe and America: focusing almost all of their attention on the baptized in the regular routine of parish life, or teaching in Catholic schools and seminaries. Are these priests doing real missionary work? Aside from their geographical location, are they any different from priests at home? Are they missionaries in the same sense as those who labor in a wholly pagan milieu, and who have more daily contact with pagans than with Christians?

Almost immediately we answer these questions in the affirmative. And, as we pause to wonder why, we are confronted with a still deeper question. What makes the difference, which we all accept, between the priest and the missionary priest? This is a question which every missionary must answer correctly, if

Eugene Hillman, C.S.Sp.

he is to realize what he is. It is a question with deep and practical implications affecting his daily work. Let us explore some possible reasons for this difference between the priest and the missionary priest.

Canon Law and ecclesiastical organization would suggest that a missionary priest is one who works in an area which is subject to the Sacred Congregation of the Propagation of the Faith. However, this concept of the missionary can hardly be adequate, as it would exclude all those priests working among the Negro people of the southern United States, as well as those working in Puerto Rico and South America. Moreover, it would include all the diocesan clergy of places which, although still under the Sacred Congregation of the Propagation of the Faith, are no longer looked upon as mission areas. Could we say, for example, that the monks of the Abbey of Saint Maurice at Agaunum in Switzerland are missionaries?

Nor can we say that it is the geographical location which makes a priest to be a missionary. That is, by going to work in a foreign land, one does not thereby become a missionary. The priests working among the Negroes and Indians of the United States are not working in a foreign land, yet we regard them as missionaries. There are also the priests of the "Mission de France" who are working among the de-Christianized people of their own country.

Although Pope Pius XI characterized the work of the foreign missions as the most important form of Christian Charity, we cannot conclude that it is charity which makes a priest to be a missionary. If love for souls and a desire for their salvation is what makes the priest to be a missionary, then every priest is a missionary. For every priest is moved by love to labour for the salvation of souls, the priest at home no less than the priest in the jungles of South America. And, if charity begins at home and there are still plenty of souls to be saved in the so-called Christian countries, why go off to the ends of the earth to exercise charity? A priest at home, in his own cultural milieu, can save more souls than he can among people with strange customs and languages, and who regard him as foreigner.

If charity and the number of souls to be saved were the reasons for missionary work, then Father De Nobili wasted his time with the Brahmans of India, while there were so many outcasts and lower cast people who might have responded to his charity and found salvation for their souls. Nor should Father Ricci have spent so much of his time among the intellectuals of China's Imperial Palace at Peking. And what a rich harvest of souls could be saved today, if all the Jesuits in mission lands would leave their black-boards and university chairs to spend their time by sick beds and among the poor. Important as they are in themselves, charity and the number of souls to be saved are not the primary and all-pervading reasons for missionary activity.

Can we say that a missionary is one who is obedient to the Command of Christ: to go, to preach, to

baptize? If this were so, then what is to be said of all the sisters in mission lands engaged merely in medical works, and the brothers who build in mission lands? We rightly regard these consecrated people as missionaries, yet they neither preach nor baptize. Nor do the priests, brothers and sisters who are engaged in the teaching of secular and technical subjects in mission lands. No, the Command of Christ does not in itself tell us what a missionary is, so it does not answer our question.

To understand the ultimate and primary aim of missionary activity, and thus find the constituent elements of the missionary character, we must go beyond the Command of Christ and consider the motive for that command. This is found in the very nature of the Church which He founded. For our present purpose, rather than go into the theology of the Church, it should suffice to base our conclusions on the official statements of the Church, expressed in the Encyclical Letters **Maximum Illud** and **Rerum Ecclesiae**. The teachings of these two documents regarding the primary aim of the missions is re-stated clearly and concisely by Pope Pius XII:

> *"The object of missionary activity, as all know, is to bring the light of the Gospel to new races and to form new Christians. However, the ultimate goal of missionary endeavour, which should never be lost sight of is to establish the Church among non-Christian peoples, and place it under its own native Hierarchy."*
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> (EVANGELLI PRÆCONES' par 22)

With this as the ultimate goal of the missionary apostolate, we see immediately that every priest, brother, sister and lay person, becomes a missionary by his dedication to work for, and in the light of this ultimate objective of making the Church a stable and visible entity in a place where it does not at the moment exist in this way, regardless of the geographical and canonical status of the place. Thus a mission area is any place where the Church is not, or, having once been, is no longer, established as an organic unit of indigenous Hierarchy and clergy freely administering the Sacraments to the faithful, and freely exercising all the other normal and proper functions of the living Church, such as medical, economic, educational, social and material services in b e h a l f of the indigenous people of the area. And all who work for, and in the light of, this primary aim of establishing the Church in such a place are missionaries in the true sense of the word.

With such a concept of the missionary vocation, we see how even those are missionaries who remain at home to work in the offices of the Society for the Propagation of the Faith, as well as those who teach in the mission seminaries of Europe and America. At home or abroad, if he is to realize what he is, the missionary must never lose sight of the missionary goal; for this goal is also the first principle governing all missionary activity. It is a principle with many practical implications which must have an influence on the every day decisions of every missionary.

In subsequent articles we will consider some of these implications, and we will see that a missionary who loses sight of the ultimate goal and guiding first principle of his vocation is like a physician who forgets the first principle of his vocation to heal the sick. Although such a physician is apt to do considerable harm to individuals, even this is insignificant when compared to the damage of which even the well-intentioned missionary is capable, who has failed to understand the primary implications of his vocation to heal the souls, not of individuals, but of nations and their future generations.

EUGENE HILLMAN, C.S.Sp.

Motherly advice to a Sister

Useful for Fathers too . . .

[1] A charming example of direction as Mother Mary C. McAuley used to give. From her biography "Mercy unto Thousands" by Sr. M. Bertrand Degnan, R.S.M., Newman Press, 1957.

"My dearest Sister M.....E.....,
Don't let crosses vex or tease;
Notice the faults of every day
But often in a playful way,
And when you seriously complain,
Let it be known to give you pain.
Attend to one thing at a time;
You've 15 hours from 6 to 9.
Be mild and sweet in all your ways;
Now and again bestow some praise.
Avoid all solemn declaration
All serious, close investigation,
Turn what you can into a jest
And with few words dismiss the rest.
Keep patience ever at your side;
You'll want it for a constant guide.
Show fond affection every day
And, above all, devoutly pray
That God may bless the charge He's given
And make of you their guide to Heaven
The parting advice of your affectionate
M.C.M.

The Holy Catholic Church, Mystical Body of Christ

"It is necessary that the priest, even among the absorbing tasks of his charge, and ever with a view to it, should continue his theological studies with unremitting zeal. The knowledge acquired at the seminary is indeed a sufficient foundation with which to begin; but it must be grasped more thoroughly, and perfected by an ever-increasing knowledge and understanding of the sacred sciences. Herein is the source of effective preaching and of influence over the souls of others".

PIUS XI, ENCYCL. AD. CATHOLICI SACERDOTII.

"The doctrine of the Mystical Body, which is the Church, ... has a surpassing splendour which commends it to the meditation of all who are moved by the divine Spirit."

PIUS XII, ENCYCL. MYSTICI CORPORIS.

THE DOCTRINE of the Mystical Body of Christ has always been a subject of actuality, ever since this mystery was manifested on Pentecost. It is however of particular interest in the present time, now that, prompted by the Spirit of Christ, both the Magisterium and the theologians endeavour to penetrate into its hidden depths. It appears all the more important to reflect upon it, because nowadays the Church is attacked and persecuted in many countries, and so many former members turn away from it or become apostates.

While here in Africa we witness a strong movement toward the Catholic Church, we cannot ignore the fact that indifference in regard to it becomes also more widespread, and that Communism and the Islam are threatening its expansion and its vitality.

There is another reason for us, priests in Africa, to turn our full attention to this dogma of our Faith. Africa is developing rapidly; its peoples are becoming more and more conscious of their dignity, their rights, their capacities. They manifest an ever increasing desire to rule themselves. This is all as it should be. Every Catholic cannot but approve wholeheartedly of this growth towards independence, as long as it respects the rights of others and remains true to the Creator of human liberty. But the danger is not altogether imaginary that Catholics begin to think of the

Church also in terms of place, colour or nation, and that they overlook the catholicity of the Church of Christ. Catholic means universal. The conviction of being members of the universal Church ought to grow in the same measure as their will to self-determination. It is the task of the priests in Africa to educate the Christians as true Catholics. The present article is written with this view in mind.

After stating in how far the Mystical Body coincides with the Roman Catholic Church, an effort is made to define the former; at the same time we try to show how the universality of the Church is involved in all the elements which make up the Mystical Body.

Our principal guide in this study is the Encyclical Letter of Pope Pius XII, "Mystici Corporis" of 29th June, 1943. (AAS. XXXV, 1943, p. 193 - 248).[1] Writings of some modern theologians on the matter are also consulted.[2]

Catholic Church = Mystical Body?

The first point at issue is to know if the Pope simply identifies the Mystical Body with the Roman Catholic Church.

It is not difficult to find authors who do so.[3] The obvious thing to do seems to quote the words of the Encyclical in reference: "And so to describe this true Church of Christ — which is the Holy, Catholic, Apostolic, Roman Church — there is no name more noble, none more excellent, none more divine, than "the Mystical Body of Jesus Christ...." (n. 13). The same statement is repeated in the Encyclical "Humani Generis" of 1950: "That the Mystical Body of Christ and the Catholic Church in communion with Rome are one and the same thing, is a doctrine based on revealed truth, and as such was set forth by us in an Encyclical a few years back..." ("Humani Generis", in C.T.S. translation, 1950, n. 27).

Nevertheless it would seem that the expression "Mystical Body" has to be determined by adding the word "terrestrial" or "on earth" or "militant", in order to have full identification with "Catholic Church." We can gather this from a careful study of "Mystici Corporis". In the first paragraph of this Encyclical the Pope says that he desires to develop and to explain especially those aspects of the Mystical Body which concern the Church militant.

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[1] Its quotations, unless in Latin, are from the English translation by Canon G.D. Smith, published by the C.T.S., London, 1948.

[2] May it suffice to mention:

— Fr. S. Tromp, S.J., Corpus Christi quod est Ecclesia, I, Introductio generalis, Romae, 1946.

— Ch. Journet, L'Eglise du Verbe Incarné, II, Sa Structure interne et son Unité catholique, Paris, 1951.

— Fr. M—J. Le Guillou, O.P., art. Eglise, in "Catholicisme hier, aujourd'hui, demain", tome III, 1956, c. 1429-30.

— Fr. Timotheus Zapelena, S.J., De Ecclesia Christi, pars altera, Roma, 1954.

[3] e.g. Fr. Fenton, The "Mystici Corporis" and the Definition of the Church, in American Eccl. Review, XXVIII (1953), p. 448 ff. cf. also D.M. Nothomb, P.B., l'Eglise et le Corps mystique du Christ, Irénikon XXV (1952), p. 226-48.

Again the Holy Father says he does not wish to give a strict scientific definition: "Iamvero ad definiendam **describendamque** hanc veracem Christi Ecclesiam..." (n. 13).

Further there is question of the souls in purgatory as members of Mystical Body: "But let no member of this venerable Body be forgotten, ... either oppressed with the pains and sufferings of this earthly pilgrimage, or after death are being purified in expiatory flames." (n. 100). The obvious conclusion is that the souls in purgatory rank among the members of the Mystical Body. But nobody will maintain that they still belong to the Roman Catholic Church as well. In the same passage the catechumens are mentioned, though the sacrament of baptism is said to be one of the conditions for membership of the Church. (n. 21).

All this goes to show that the term "Mystical Body", when taken in itself, has a wider meaning than that of "Roman Catholic Church". That the latter is the visible institution of Christ here on earth is a point strongly emphasized by the whole Encyclical. It follows that, in order to have complete identity, we must say: the Mystical Body **on earth** (or some similar addition) is the Roman Catholic Church. (That the activity, the influence, the attraction of this visible Church and of the Holy Ghost as soul of this visible church extends beyond the borders of this visibility, is a point beyond the scope of the present article).

It is clear that the Pope speaks of the Mystical Body in a very precise sense; and a certain amount of confusion arises from overlooking this fact. The Communion of Saints and the Mystical Body of the Encyclical are not simply one and the same thing. For the Communio Sanctorum comprises the Church of heaven, the one here on earth and the souls in purgatory, at least when we take it as explained by our manuals of theology nowadays; whereas the Mystical Body is only one constitutive part of it.

Others, after St. Thomas, St. Gregory, St. Augustine, see the Mystical Body as encompassing all those who, from the beginning of mankind until the end of the world belong to Christ, either in potentia or in actu.

If then the Mystical Body on earth is the Roman Catholic Church, the conclusion logically follows that this Body is as universal as the Church. Priests of this Church, we ought to be deeply convinced of that reality. And we must endeavour to arouse and foster the same conviction in our Christians: they should know themselves members of a universal Body. They must learn to look beyond the boundaries of their own parish and their own country, in order to discover their fellowship with all the members of Christ. Unity comes before plurality: that is the teaching of the great African Martyr St. Cyprian. The universal Church is not the sum total of the local chur-

ches: being prior to them, the universal Church manifests itself in the local **churches.**

We now ask a further question: If "Mystical Body" is the descriptive definition of the Roman Catholic Church, what then would be the definition of the Mystical Body?

The answer ought to satisfy two groups of thinkers: those who are more concerned in the invisible aspect of the Mystical Body, about the mysterious, including the presence of the H. Ghost and all His gifts; and those theologians who prefer to stress the visible aspect of the Mystical Body as an organisation in this world, as a visible structure. We shall proceed by the traditional way of the four causes.

The members.

Let us consider who constitute the Mystical Body: all those who are truly and really Its members. "Only those are to be accounted really members of the Church who have been regenerated in the waters of Baptism and profess the true faith, and have not cut themselves off from the structure of the Body by their own unhappy act or been severed therefrom, for very grave crimes, by the legitimate authority. "(n. 21) These are "membra reapse", as distinguished from those who are related to the Mystical Body "desiderio et voto" (n. 21 and n. 102).

The Encyclical does away with the opinion, rather current before its appearance, that someone might belong to the soul of the Mystical Body without belonging to the body. Soul and body are co-extensive. But of the real members no one is to be left out, be they healthy members or sick ones; neither those who save the others nor those to be saved.

And though these members are different from one another, we must see them as harmoniously compacted. This organic structure of the Body is not only confined to the primary and principal members, viz. those who belong to the Hierarchy, nor does it consist only of those who receive charismatic gifts from God: it extends over all the manifold manifestations of the life of the Mystical Body. (n. 17) And indirectly all those who are in any way reached by these activities are drawn within the orbit of the co-ordinated structure of the Body.

Universality is implied in these considerations: by the very fact that one is member, one is a co-member of all the others. It will be opportune to remind our groups of Catholic Action, our teachers, nurses etc. of their solidarity with all the other Christians throughout the world, engaged upon the same tasks.

The heart of the matter!

We now come to what makes the Mystical Body into what it is, and is called the formal cause.

As already stated, the Mystical Body can be considered from a **two-fold point of view,** each revealing an essential element. This Body, being a body, is one and undivided,

and also something concrete and visible. It is not something intangible or purely spiritual, "joining together by an invisible link a number of communities of Christians in spite of their difference in faith" (n. 14). And its unity is not just any kind of unity; it is something organic and co-ordinated. So we have to discover the reality which causes this special kind of unity, which makes the Mystical Body into this particular kind of visible Body.

But there is more. Though the members keep their own personality and responsibility, they are united by an internal principle, really existing and operative both in the whole structure and in each of its parts (n. 60). This principle is something of the supernatural order, infinite and uncreated, namely the divine Spirit, which, numerically one and the same, fills and unifies the whole Church (ib., quoting St. Thomas). So the Mystical Body owes its mysterious character, its supernatural reality, to something invisible, the Holy Ghost Himself.

When speaking about "the formal cause" of the Mystical Body, we have to take into account this twofold aspect. We may not overstress the "Body" to the detriment of the "Mystical", not emphasize the "Mystical" to the extent of making the "Body" an illusion.

a. Let us first take the Mystical Body as an **invisible** reality. Here it is the H. Ghost who is the "formal cause". He is the uncreated soul of this Body, unifying it from the inside, dwelling entirely in the Body and entirely in each of its members, inspiring every single vital and salutary act. (The problem of members in state of sin is not considered in this article.)

The H. Ghost animates the Mystical Body in so far as He is the Spirit of Christ. This could be described as follows: He is the Spirit of Christ, because it is Christ who, by His death on the cross, merited for us the communication of the Spirit; because Christ, by His prayers, obtained for us this gift according to His promise that He would ask His Father to send another Comforter to the Apostles. He is the Spirit of Christ, because Christ alone received the Spirit without measure, so that it is from the fulness of Christ Himself that the Spirit is given to the members of the Mystical Body; and finally because the H. Ghost assimilates the whole Body to Christ, its Head, transforming it into an ever growing likeness with its Head, who is also its Prototype.

It is especially in this connection that we ought to think of analogy in order to avoid wrong ideas. The H. Ghost is not the soul of the Mystical Body in the same manner as in us the soul animates the body. Nor is there a kind of hypostatic union between the Spirit and the Mystical Body. It would be equally wrong to see the H. Ghost as in any way dependent on the Church. He is called the soul because He vivifies the Mystical Body "instar animae". [1]

[1] Zapelena, o.c., p. 4491.

In our human body the soul is present in all its parts; thus likewise the Spirit is present in the Head and in the members, and operates spiritual effects according to the state, the dignity and the co-operation of the members. It might be expressed in this manner: the H. Ghost is not the form of the Mystical Body in the line of being, so as to constitute a new substance; He is form in the intentional order: by the vehemence of the love He pours out in the members and by the inner dynamism of all His other supernatural gifts, He transforms the Body into Himself, making it share the vehemence He is Himself.

In regard to this we should not forget the warning of the Pope. "that in these matters all things are to be held common to the Blessed Trinity, so far as the same relate to God as the Supreme efficient cause." (n. 78)

If anywhere, it is here that the universality of the Mystical Body shines out most splendidly. The same Spirit of love Who is present in the Catholics of South America, or Who upholds the courage of the persecuted members of the Church of silence, is active in our African continent. Nothing makes us feel catholic like the frequent meditation of this truth.

Some authors [1] like to speak of the "created soul" of the Mystical Body, meaning either sanctifying grace and charity or the created supernatural effects taken as a whole. There is some support of this view in the Encyclical (n. 56): "If, however, this vital force and power.., is viewed not in itself but in the created effects which proceed from it, then it consists in those heavenly gifts which our Founder together with His Spirit bestows upon the Church..". But the word "soul" is not used here, and the Pope almost seems to add these lines as an afterthought. Apart from that, the objection can be made that charity is not present in the sinners who nevertheless rank among the members; and the same spiritual gifts are not given indiscriminately to all the members of the Body. And so the created effects fall short of the definition of the soul, which ought to be found in the whole of the body and moreover in every single member. But it might be upheld that charity in itself is immediately present in the healthy members, whereas it is in the sinners indirectly, in so far as they are influenced by the just. Even so it is difficult to see the idea of "soul" of the Mystical Body, even taking into account that by the virtues of hope and/or faith they still possess, the sinners are somehow directed towards charity.

b. We now have to mention the formal cause of the Mystical Body in as far as it is a **visible** society. This is found in what we can call the juridical bond linking up and organizing all the members of the Body. This bond is the Hierarchy,

[1] e.g. Journet, o.c., passim. In the same sense E. Sauras, O.P., El cuerpo mistico de Cristo, 1952. These authors speak of two souls animating the Mystical Body, the first being the H. Ghost.

authoritatively teaching and ruling the Body of Christ, whereas at the same time it administers unto it the means of sanctification, so as to live accordingly.

No opposition.

These two formal causes are not opposed to each other. We need not speak, with the Protestants, of the Church of Love as exclusive of the Juridical Church. They do not impede each other any more than there would be opposition between the visible Head of the Mystical Body and the invisible Head: in the former the latter is present. Thus the H. Ghost, as the increased soul of the Body, moves and infallibly guides the Hierarchy. "This Teaching Authority of the Church fulfills the office, committed to it, of guarding throughout every age the revealed truths in their purity and entirety, not indeed by any merely human activity, but with the Assistance of the Spirit of Truth, and so without any error whatsoever." (Pope Pius XII, Const. Apost. Munificentissimus Deus, Nov. 1st, 1950; translation published by the Irish Mess. Office, n. 11) And this assistance itself is one of the created effects in the Body, and might thus be seen as part of the created soul for those who like this terminology.

And though to a certain extent the power of the Hierarchy is adapted to the respective peoples belonging to the Mystical Body, in its essence it is one and the same, going back, through the Pope, on Jesus Christ Himself and on the H. Ghost. This in its turn illustrates the universal nature of the Body ruled by it.

Origin

The efficient cause of the Mystical Body is first of all the Blessed Trinity. For in what concerns our mystical union with Christ and with one another "all things are to be held common to the Blessed Trinity,... as the supreme efficient cause". (n. 78) It is by appropriation that they are ascribed to the H. Ghost.

We are not just restating what we said above when speaking of the formal cause. It is, of course, true that the efficient and formal cause are intimately connected: just as our soul is efficient so far as it is the form of the body, thus the H. Ghost — and Holy Trinity — influence the Mystical Body.

Next to the Blessed Trinity it is our Lord Jesus Christ Who is the efficient cause of the Mystical Body. He is its Founder. According to both natures together He is the Head of the Church (n. 89). By His mediating activity He has redeemed the Mystical Body (Ipse salvator Corporis, Eph. V, 23). It was born from the Saviour's side, on the cross (n. 27), where He merited the outpouring of the Spirit (n. 30). He rules the Mystical Body by both invisible and visible government (n. 37-38). He is the source of our supernatural life.

To the efficient cause also belongs the Mystical Body itself,

which engenders souls to Christ (n. 106). The Mystical Body is prior to its own members. Through its ministry (power of order — esp. the sacraments —, and power of jurisdiction) it regenerates those who are to become its members, and from this point of view it differs from any other society.

As these efficient causes are the same for the whole Mystical Body, their effects, however varied and multiplied, unite all the members closely together. All are under the grip of the same unifying Love of God.

Aim.

The aim of the Mystical Body, its "final cause", offers no special problems. Before all else comes the glory of the Trinity, whose interior life the Mystical Body shares.

Then comes the glory of the Head, Jesus Christ, to whom the Mystical Body is likened. Whose life it receives, and through Whom it gives praise to the whole Trinity.

The glory of the Mystical Body itself, too, enters into the final cause: it ought to display its own fertility and holiness in the members by an ever increasing multitude of Catholics and by an ever more intense spiritual life.

The same purpose must be striven after all over the world. All the members of the Mystical Body ought to have the same aim in view. The whole Catholic world is one in a magnificent effort to extol the mercies of God and to sing the praises of the Body whose members they are.

And so we reach the conclusion of this article. Would that all of us, priests in Africa, were as "possessed" by the idea of the unity and universality of the Church, as Communists and Muslims are by their respective mysticisms. The Mystical Body on earth, which is the Roman Catholic Church, is more than a mere co-existence of people calling themselves Christians. They are all one Body, belonging to one and the same Head, animated by one and the same soul, the H. Ghost. By its nature the Mystical Body is all-embracing, universal. When working for its expansion and consolidation in Africa, we work for the glory of God and for the true happiness of the Africans; for outside this Church there is no salvation.

A. PETERS W.F.

Urgent request

Please read carefully the back cover.

One Body and One Spirit (Eph. 4,4).

The gift of Faith was entrusted to the Church just as God had entrusted the breath of life to the human body He had fashioned in paradise. Its influence should vivify all the members. In Faith we were given Him Who had to take Christ's place, the Holy Spirit, the pledge of imperishable life, the strength of our Faith, the ladder on which we climb up to God. "In the Church God has given us apostles, prophets, doctors (I. Cor. 12,28)" and the whole activity of the Spirit. Those who do not come to the Church have no share in Him. They cheat themselves. Their bad doctrine and wicked actions deprive them of Life. Where the Church is, you have also the Spirit. Where the Spirit of God is, you have the Church and all Grace. Those who have no share in Him get no life-giving food from the breasts of Mother Church and do not receive the pure source springing from Christ's Body.

St. Irenaeus, Adv. Haereses 3,24,1.

On Pentecost the Holy Spirit entered into the Apostles and made one man speak in all languages. The same happens now within the One Church. The One Church talks all tongues. Now amongst all the nations one man speaks in all languages, One Man Head and Body, One Man Christ and the Church, the Perfect Man, He the Bridegroom, She the Bride. But as Scripture says, the two become one flesh (Gen. 2,24).

St. Augustine, Enar. in Ps. 18,2,10.

Is the Holy Spirit no more given? If you think so, you are not worth receiving Him. He is given even now. Why then does nobody speak in all the various languages of men as did those who were filled with the Holy Spirit on Pentecost? Why? What the miracle of Pentecost prefigured is now reality. What is that? The Church was then in one house and received the Holy Spirit. She numbered but a few men but spoke in the languages of the whole world. Try to see the meaning! The small Church then spoke in all languages. Do we not see the same? The great Church talks the tongues of all nations from the east to the west. Now the former promise is fulfilled.

(Continued on p. 72)

The problem of church tax in the Missions

MISSIONS have as a rule no fixed source of income. They depend then on gifts from benefactors and on contributions from their flock. If one wants to establish a mission on a permanent basis, as the Church demands, this must be done independent from the uncertain occasional benefactions of outsiders. For that reason the faithful must be made aware of their duty to bear the full burden of material support of the mission personnel and mission buildings. But being for the greater part new Christians, they have to be trained and taught to render this support. One cannot rely on a spontaneuos steady contribution from voluntary support. Hence a church tax is introduced to be paid by every adult Christian. In East Africa it amounts to 2/- for male and 1/- for female Christians per annum. If they refuse to pay, and if arguments and threats do not help, sanctions are applied such as postponement of the Sacraments or refusal to help them whilst on mission journey, thus obliging them to walk all the distance to the mission station, if they want to receive Confession and H. Communion.

Much has been said about this policy. The following is an effort to put things in their proper perspective, which will enable us to draw ultimately conclusions based not on sentiment but on sound theology and canon law.

Right of the Church to own property.

The Catholic Church as a divine institution received its legal personality from God Himself (C. 100, par.1); hence it is independent of any human power both in its origin and in the exercise of its prerogatives. Since the Church is a visible Society composed of human beings with bodies as well as souls, it is evident that the Church must have temporal possessions for the fulfillment of her mission. The exercise of external worship, the support of her ministers, as well as the care of orphans, the sick, and the aged, the education of youth—all involve the need of temporal things. Hence the Church asserts her native right to acquire, hold and administer temporal things for the attainment of the purposes for which she was founded, and that freely and independently of the civil authority. (C. 1495, par. 1). The state does not concede to the Church the right to possess and to administer property, but all that it can do in this matter is to recognize that right.

This same right to acquire, to hold, and to administer property is extended by the law of the Church to individual churches and other moral persons which have been duly established by the sacred canons. (C. 1495, par 2; cf. also CC. 100, 531, 676).

By *individual churches* we mean groups of the faithful determined by territorial limits under the government of an ecclesiastical superior, such as dioceses, prelatures, vicariates and prefectures apostolic (cf. C. 215).

All other moral persons (C.100) enjoy the right to acquire, retain and administer property only by reason of their having been given juridical (legal) personality by the proper ecclesiastical authority through a formal decree of erection (cf. C. 100, par. 1). Since this right is given to them by the Church (ad normam suorum canonum) it is subject to the laws of the Church and may not be exercised independently of them.

Although a parish, quasi-parish, or a canonically erected mission station has the right to hold and administer church property (cf. C. 1499, par. 2), the mode of tenure will depend upon the organization adopted by the diocese, vicariate or prefecture in order to comply with the requirements of the civil law.

The complete private ownership rests with that ecclesiastical juridical person, which has acquired that property in a legal way (C. 1499, par. 2). But like the State with regard to all her subjected worldly properties, so the Church (the Pope) has the 'dominium eminens seu altum' over all ecclesiastical properties. For this reason the acquisition, the administration and the spending of all ecclesiastical properties is subject to the power and jurisdiction of the Pope, who for the sake of higher interests can decide on complete or partial appropriation (C. 1499, par. 2; 1518).

The right of the Church to demand support from the faithful.

Whilst the Church has received from God all the supernatural means necessary for her sacred mission (jurisdiction, teaching power, sacraments) the purely material goods required for that same end must come from the faithful themselves. In practice the faithful supply these temporal goods voluntarily by the foundation of benefices, schools, hospitals and other charitable institutions. If these be sufficient for the needs of the Church, such benefactions exonerate the rest of the faithful from the duty of supporting the Church.

If there are no such foundations, as is the case on the Missions, then the present generation of the faithful has the obligation of supporting the Church. If this is done voluntarily and with sufficient liberality, there is no need of imposing *positive obligations* on individual members. If these free-will offerings are not sufficient for the needs of divine

worship, for the decent support of the Church's ministers, and for the necessary upkeep of charitable and educational works which are proper to the Church, then the Church has the right to demand such support from the faithful by virtue of C. 1496. Money for this purpose may be raised either by a general tax levied on the occasion of special services on the community as a whole (such as collections taken up during divine services), or on the individuals on the occasion of some special spiritual administration (such as baptism, marriage, burial). The faithful are bound by such laws, i.e. to obey such demands, by virtue of a moral and juridical duty, which can be sanctioned by punishments by virtue of C. 2349.

Acquisition and Ownership of Church property.

Like all other physical and moral persons, the Church can acquire temporal property by every just means allowed by the natural or the positive law (C. 1499, par. 1).

The dominion or ownership of Church property belongs to the moral person that has acquired it lawfully; but it remains subject to the supreme authority of the Holy See (C. 1499, par. 2).

Only a moral person can be the subject of ownership of Church property; as a diocese, a vicariate, prefecture, parish, quasi-parish, canonically erected mission station, religious institutes and their houses, societies of the faithful, pious causes and the like. Physical persons are never the subjects of ownership of Church property, but only administrators of it. Hence it follows that no individual person in the Church, not even an ecclesiastical or religious superior, can dispose of Church property freely and independently of Church law without violating justice in the strict sense of the word.

The Apostolic See does not enjoy the ownership properly so called of the property belonging to its subordinate moral persons. However, because of its universal jurisdiction to which these bodies are subject, it does enjoy the *right of eminent dominion,* Therefore, it may transfer or alienate such property, not arbitrarily, but when some necessity or some great utility of these bodies require that it do so. In a similar way and with certain exceptions, Church property which is located in a diocese, vicariate or prefecture, is subject to the authority of the Ecclesiastical Superior concerned.

Division of Property of Moral Persons.

The territory of an ecclesiastical moral person may be divided in either of two ways: a part may be cut off and united with some other moral personality, or a part may be cut off and itself constituted a new moral person. In either case property which had been intended for the benefit of the whole territory, and all debts which had been contracted for the whole territory, are to be divided with due regard for what is right and just by that ecclesiastical authority which is com-

petent to make the division of the territory. The wills of pious founders and donors, rights lawfully acquired, and particular laws by which the moral person is ruled, must all be safeguarded (C. 1500).

A moral person cannot be divided; but its territory or its property, as well as its duties and obligations, may be divided. The canon supposes that the territory has already been divided by competent ecclesiastical authority (cf. CC. 215, 248 par. 2, 255, 252, 260, 494, 1422, 1427 par. 1). That same authority is to divide the funds (as well as the debts) which are common to the whole territory. This division is to be made according to the principles of equity since a precise mathematical division is not always possible.

Tithes and Church Taxes

"The payment of tithes or of the tenth part of the produce of the land shall be governed by the special laws and laudable customs of each country" (C. 1502).

The "decimae" or tithes of the fruits of one's property or income were demanded in the Old Testament as an offering to God and His ministers (Deut. 14:22). Deriving it from the Mosaic Law, in ancient times also the Catholic Church imposed tithes by law as an annual tax on the faithful for the benefit of the work of the Church and her ministers. Pope Gregory VII condemns in severe terms those who refused to pay "decimae", saying that they are guilty of sacrilege and incur the danger of eternal damnation (Decr. Gratiani C.1.c.XVI qu. 7). Also the Council of Trent insists on the payment of tithes and adds: "Those who withhold the payment of tithes must be excommunicated neither should they be absolved from this crime unless after full restitution has been made". (Conc. Trid. Sess. 25 C. 12). Conc. Rothomagense anathematizes those who after a threefold warning to pay their tithes, still have not paid it. (Wernz-Vidal, Ius Canonicum, IV, 2, p. 316 n. 830). The paying of tithes has become obsolete in most countries. The French revolution put a stop to them in France and by the concordat of 1851 with Spain the tithes were suppressed there, the government guaranteeing a compensation for them.

It should be remembered that to contribute to the *support of the pastor* by tithes or otherwise is not *a matter* of mere charity, but *of justice,* based on the natural as well as the divine positive law—an obligation which is further enforced by a *precept of the Church,* viz. the fourth of the 6 commandments of the Church. Only the amount which each one should contribute is left to further determination by circumstances, custom etc. Hence when S.C.P.F. on May 13, 1816 was asked: "Qualis obligatio incumbit laicis solvendi debitum sustentandi ministros", it answered: "Teneri fideles *in conscientia* ad sufficientem sustentationem ministrorum ecclesiae" (Coll. I n. 713 ad 3.) and in an Instructio of S.C.P.F. of Sept. 8, 1896 to the Vicars Apostolic of the

East Indies: "... ut facilius ad certorum redituum institutionem perveniri possit, excitandam esse voluit diligentiam Episcoporum ut prudenter provideant induci paulatim consuetudinem atque etiam, si efficere valeant, legem solvendi memorata *iura stolae, quae decimarum locum teneant,* atque ad certa sustentationis ministrorum sacrorum media stabilienda inservient". (Coll. n. 1346 ad 23. cf. Vromant, De Bonis Ecclesiae Temporalibus, 1934, p. 46 n. 34).

The Church in these instructions is merely stressing a duty which is dictated by natural reason both with regard to the State as to the Church that all who serve the nation in any capacity must be maintained by the nation, since every man has a right to a livelihood from the work he does. Thus States provide for the livelihood of their rulers, officials and soldiers. Similarly, the faithful are bound to provide the necessaries of life to those who minister to the divine worship and work for the salvation of souls. (S. Thomas IIa IIae qu 87 art. 1) Thus the Levites of the Old Testament, being exclusively engaged in the service of the Tabernacle, received no share in the distribution of Palestine among the tribes of Israel; but it was becomingly ordained that the other eleven tribes should pay *tithes* and make offerings to the Lord, and these the Lord made over to the Levites as their portion, that they might live respectably. (Num. 18:21).

In the New Testament, Christ, Our Lord, did as much for His priesthood, when he said that the workman is "worthy of his meat" (Matt. 10:10); and the Apostle paraphrases the Master's thought in these words: "Know you not that they who work in the holy place eat the things that are of the holy place; and they that serve the altar partake of the altar? So also the Lord ordained that they who preach the Gospel should live by the Gospel. (1 Cor. 9: 13-14). In fact Our Lord had sent the Apostles on their temporary mission of preaching without silver or gold, without scrip or purse; yet nothing had been wanting to them (Luke 22: 35). The Church, basing herself on the teaching of Our Lord and His apostles concerning the duty of the faithful to support their pastors, decrees in C. 1496: "The Church has the right, independently of the civil power, *to demand* from the faithful the necessary means for conducting divine worship, for the decent maintenance of the clergy and other ministers and for her other purposes". Note well that on purpose the word "exigendi", to demand, is used since there is question of "the necessary means" for the divine service as well as for sustenance of the clergy. Hence a right is at stake. The violation and denial of this right on the part of those who ought to respect it by contributing towards its aim, viz. divine worship and sustenance, will constitute an injustice. If a priest has a right to sustenance from the faithful, there is a duty on them to contribute towards it. Already

in the Gospels we read how Christ instructed His apostles to enforce this duty on the faithful by using sanctions: "But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us we wipe off against you". (Luke 10: 10)

Stole fees and other Taxes.

Besides the general duty of the faithful to support their pastors and the various needs which on account of the activities of the Church have to be met, a definite tax may be imposed to be given by the faithful to the Curia or to the sacred ministers on the occasion of favours granted or of the sacred ministry exercised in their favour.

These fees differ essentially from the tithes and their substituting taxes spoken of above, because these latter ones must be paid by all or at least by a certain category of faithful without a direct connection with definite spiritual services or favours granted them. The present fees or taxes, spoken of in C. 1507, are not however a temporal price by which an ecclesiastical office, dispensation or sacrament is bought, but they are merely dues paid *on the occasion* of granting such a rescript, dispensation, office or sacrament, and *not* a *remuneration for the administration* of the sacraments which is forbidden by C. 736. This does not constitute simony, as C. 730 expressly declares. It is allowed to give something *cum spe* recipiendi aliquid spirituale, or to give and receive something material or temporal on the occasion of some spiritual ministration, by virtue of a just title recognised by the sacred canons. (Davis, Moral and Pastoral Theology, II p. 38; Noldin, Theol. Mor. II p. 182). It is clear therefore, that Church dues or Church taxes, although charged on the occasion of administration of the Sacraments, are not to be considered as simony.

Still this is a very delicate matter open to misunderstanding on the part of the faithful and hence it is prescribed that only a Provincial Council or the Bishops of the Province in a joint meeting may determine the amount of the taxes to be given for various acts of voluntary jurisdiction, or for the execution of rescripts of the Holy See, or on the occasion of the administration of the Sacraments or sacramentals. These taxes must be *uniform* for the entire ecclesiastical Province. The list of taxes prescribed by the Bishops of the Province has no binding force, unless it has first been approved by the Holy See. (C. 1507 par. 1).

Not everywhere, however, does there exist a general ruling as this canon would make one expect. Often there exist different taxations of this class in various dioceses of the same ecclesiastical Province (cf. Mulder, Parochie en Parochiegeestelijkheid, n. 108, p. 123).

The New Christians ought to realize ALL their duties

Also in this matter, however, it is remarkable how missionaries have brought to the mission fields the spirit of the primitive Church

rather than the practices of their times and their native countries. They come to countries where no Christian tradition exists as yet. The new converts first have to be drawn to the Church and urged to receive the Sacraments. At the same time they must be made aware of the duty to help establishing the Church in their midst by their own co-operation with the missionaries.

It must be made clear to them that this co-peration *not merely* exists *in receiving the* Sacraments and other spiritual help, but also in giving of their own time, spiritual and material possessions. They have to be educated and trained towards the realization of this duty. Very wisely Vromant writes ("De Bonis Ecclesiae Temporalibus," 1934, n. 34 p. 45): "Informentur pedetentim neochristiani ut per seipsos provideant variis necessitatibus suae regionis, secundum normas ab Ordinariis locorum proponendas. Meminerint missionarii, christianitates tunc tantum vere ac definitive esse constitutas, quando opera religiosa *a propriis incolis* christianis adaequate sustentantur; ita ut eleemosynae ab alienis regionibus provenientes, ad novas stationes apud paganos constituendas potius insumantur".

Here is question of a new duty for our new Christians, which for everyone remains an unpleasant duty and for our materially inclined and orientated natives, it remains a heavy duty. Moreover they are inclined to consider the missionaries rich and not in need of any material support from them. They have been accustomed to see the missionaries live and build and travel, even without they having contributed a farthing and they are inclined to draw the conclusion that therefore they are exonerated from the duty to support. It is up to the missionary to bring home to them that they are not exonerated, that this duty binds them in conscience, as they learn in the Commandments of the Church, and that the deliberate refusal to obey this commandment constitutes a sin, and by virtue of C. 2349: "Those who refuse to make contributions which are legally due according to canons 463 par. 1 and 1507 (now under discussion), shall be punished in the prudent discretion of the Ordinary until they comply with the law".

Missionaries must educate and train their new Christians, we said, to face their duties as Christians. The theoretical part of the training consists in teaching and telling them. The practical training consists in drawing their attention to this duty and if they fail and refuse to obey, adequate means must be employed to ensure the observance of the relevant laws. Experience has taught that the plea of poverty will be advanced by practically every native. For some, e.g. for old people and for the sick, it is true and nothing could be expected from them. For such cases the missionary will always keep in mind that "The Sacraments and the sacramentals are never to be denied the faithful who are unable to pay

the tax assessed" (C. 463 par. 4; cf. S.C. Conc., June 10, 1896, I, 2).

If they refuse

There would be an excuse for many, if one would insist upon everyone paying a fixed amount of money. But "the material contribution" need not consist in money only; it can consist in material aid such as grass for the roof, timber for building or other purposes, or it may consist in a certain period of free labour given to the mission, chickens eggs, fish, and in ever so many other ways. Similar contributions every Christian can make and a down-right refusal to do anything of the kind betrays a disposition, which is ready to break even a serious Commandment and makes them liable to the condemnation of the Council of Trent, quoted above. We remember that Propaganda in its Instruction to the Vicars Apostolic of the East Indies (cf. supra) mentions that the: "iura stolae decimarum locum teneant." Hence what the Council of Trent says about the tithes must now be applied to stole fees. The excommunication however spoken of by the Council of Trent as prevalent in the old law has been abrogated in the new law by the mere fact that the Codex is silent about it. The second clause "nec absolvantur" in that same statement of the Council is not meant of course to indicate a separate specific punishment but more as a sample of permissable sanction to be applied to those who are so disposed that they are determined not to observe "the duty which binds the faithful in conscience to provide sufficient sustenance for the ministers of the Church" (S.C.P.F. May 1816; Coll. I n. 713 ad 3). For such can hardly be considered in the right disposition to receive the Sacraments. In this state they are unworthy and indisposed to receive the Sacraments and hence "nec absolvantur", until they are better disposed and have made amends. It is only in this sense of "postponing" the Sacraments that we can reconcile the statement of the Council of Trent with that of Propaganda of 13 May 1816 (Coll. I. n. 713 ad 4): "Indignam viro ecclesiastico et animadversione dignam quaestionem de sacris et ipso baptismate denegandis iis, qui oblationum debito se submittere recusant".

Argument from the "practice".

In East Africa Archbishop Hinsley as Apostolic Visitator and Archbishop Riberi as Apostolic Delegate being informed of the prevailing church-tax-system and the policy followed in its application of refusing the Sacraments until the contumacy of the recusants was broken, did not condemn or forbid it.

Bishop Stam, when in Rome in 1937, inquired at Propaganda concerning the liceity of this policy. The Secretary of Propaganda informed him that he could allow his priests to postpone the administration of Sacraments (Confession) to Christians who refused to pay the Church tax, the argument of the Secretary being: Church tax is le-

gitimate and the temporary refusal or postponement of the Sacrament can be used as a sanction to force unwilling Christians to the observance of this duty with an appeal to C. 2349 which says: "Those who refuse to make contributions which are legally due according to canons 463 par. 1 and 1507 shall be punished in the prudent discretion of the Ordinary until they comply with the law".

J. DE REEPER, M.H.

CASUS CONSCIENTIAE

IN 1939 Magidi, a pagan, contracts a valid marriage with Zangose, also a pagan. After a few months of stormy cohabitation, Zangose leaves Magidi and goes back for good to her parents. More than once Magidi tries to convince his wife to come back to him but all in vain. After two years of relative celibacy Magidi obtains a divorce at the Native Authority's court and now takes as his second wife Agatha, a catholic widow who has two children by her previous marriage. They live quite happy for four years and have two more children. Under Agatha's influence who, in spite of her bad situation, remains firmly attached to her faith, Magidi decides to become a catholic. Admitted as a catechumen, he fervently follows the instructions at the mission and repeatedly asks for baptism and the regularization of his marriage with Agatha. He tells the missionary that his first wife, a pagan, abandoned him long ago. The missionary, having been deceived more than once makes a serious investigation and discovers that Zangose, not long after her separation, was baptized in articulo mortis and would not make any objection now to come back to Magidi. Anyhow she does not want to remarry any other man. On the other hand Magidi does not even want to hear of retaking his first wife saying that Agatha is now his treasure and his only heart's desire!

Is the missionary allowed to baptize Magidi and regularize his situation with Agatha?

The Solution will be given in the next issue.

CONSULTATIONS

Evening Mass

"Can evening Mass be said in different places in the same mission during the same week?

What is meant by the "special groups" for whom mass may be permitted once a week?

ANSWER:

The Constitution 'Christus Dominus' and the accompanying Instruction of the Holy Office [1] already granted local Ordinaries in Mission Countries the permission to have evening masses said any day of the week, just because as a rule there are only a few priests available to visit distant missions. The Instruction also gave some examples, without excluding similar cases, of special groups for whom such masses were permitted. Already at that time evening masses might be allowed in outstations any day of the week or even several times in the same week, if the common good or a necessity flowing from the circumstances demanded it.

The 'Motu Proprio' "Sacram Communionem" of March 19th 1957 [2] has further simplified matters: "Ordinarii locorum, exceptis Vicariis Generalibus sine mandato speciali, permittere possunt missae celebrationem horis postmeridianis quotidie, si bonum spirituale notabilis partis christifidelium id postulet".

Therefore: no restriction as regards places, days of the week, number of times, special groups, etc. — only one condition: it must be *for the spiritual good of a notable part of the faithful.* What is "notabilis pars christifidelium"? C,806, par. 2 uses the same expression when speaking of binating and it should be interpreted in the same way here. Even when the law on binating was still extremely strict, canonists considered 20 to 30 persons a sufficient number, and in particular circumstances (convents, hospitals, prisons, etc.) even less. If there is special need (e.g. one family of five or more people in a far-away and rarely visited out station), nowadays bination (on days of precept) and evening mass might be much more easily allowed by the Ordinary. Sufficient reason for evening mass would be present, if otherwise such a "noteworthy" part of the faithful

1 A A S 1953, 15-24
2 A A S 1957, 177-78

would not be able to receive H. Communion, or to fulfil the Sunday precept, or to hear mass on first Fridays or even on other days, though not of precept, or on the occasion of religious and even civil or political gatherings, or, if the priest cannot, without notable difficulty, give the people morning mass (so that otherwise they would be deprived of it): *as long as the aim of increasing eucharistic piety is really fostered.* We must not forget that it is the real wish of the Holy Father, and not a permission reluctantly given, that evening masses should be said whenever it is for the benefit of the people. Therefore away with all anxiety in using the permission! We should never be afraid or loath to relinquish old ruts or established customs, if it is for the real good of the people.

It should be noted that the Motu Proprio speaks of "horis postmeridianis" as well as the 'Monitum' of the Holy Office of March 22nd 1955. [3] With good authors we may say that that means from 1 p.m. until midnight. The permission for evening masses is different from the faculty to binate or trinate. But, if one has the permission to binate on Sundays and the Ordinary has also granted permission for evening masses, there may be a grave obligation of charity, if it can easily be done, to go and say an evening mass in an out-post on Sundays — even if the people were themselves excused by distance from coming — even if it means giving up Sunday-afternoon relaxation (relax on another day!) or cutting down unnecessary, though useful work (Cf. Clergy Monthly, 1956, p. 387—89).

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[3] A A S. 1955, p 218

Corrections in Parish Registers

"After my appointment as a parish-priest I found several mistakes in the parish registers: wrong names, dates; omissions, etc. I set out to correct them, but my assistant told me that I could not do so without the permission of the Ordinary. Is that so?"

ANSWER:

A newcomer must never be overhasty to accuse his predecessor of ignorance or negligence. After some time he will perhaps see that the latter was not so wrong after all, and then he will have to start correcting himself all over again. Yet everybody knows how easily omissions and mistakes creep into registers and how annoying that may be for the priest successor or the people involved.

If a priest is very negligent or exposes himself wilfully to very serious mistakes or often does not make important entries, he certainly commits a grave sin, may even be

punished by the Ordinary according to C. 2383. But that is not often the case.

What to do now if one is absolutely certain that a mistake was made? The parish-priest has the duty to see to it that his registers are in good order and that all entries express the objective truth. They are public documents, expressing juridical facts of the external forum. If corrections were carelessly or improperly made, the whole document may become suspect and lose its probative value. Canon Law does not determine the "solemnities" or formalities for the drawing up of these public documents, nor for the correction of mistakes in them.

Often the Ordinary may give directions in this matter, especially in matters of greater importance, and the parish priest has but to follow those regulations.

Capello (De Sacramentis I,) No. 192) has very strict views on the point of corrections: "Nulla mutatio (correctio, substitutio, additio, suppressio) fieri potest in libris paroecialibus... nisi praevie recognita et approbata fuerit ab Episcopo." This is rather strong, especially in small things, f.e. a mistake in a name, an omission to register a baptism in due time (C. 777 par. 1 and C. 779), notes about declaration of nullity, legitimation, etc. If there are essentially important changes to be made, especially in what predecessors have written, or if there is no moral certainty, or an official notification is missing, the Ordinary should be consulted. No change or correction in the body of the document should be made, but an official note made either in the margin (dated and signed), or on a different paper affixed to the entry, as a new authenticated document, as it were. Erasures should never be made, they would easily give rise to suspicion of corruptions or falsifications and make the entry at least doubtful (cf. C. 1818). It is better to cross out the wrong entry or put it in brackets, referring to the margin or other place where the correction is made, dated, signed and authenticated, and mention made of the fact that the Ordinary was consulted, if this was the case. And not before one is morally certain — the presumption is that the predecessor was right, until he is proved wrong.

It would be good once in a while to read again Tit. XII of the Ritual or other relevant books and intructions about how to keep one's Parish Registers.

E. DE BEKKER, W.F.

AS TO OTHERS,

do not condemn if the law does not condemn them;

AS TO YOURSELF,

do not do everything the law does not forbid.

Reflections of a Convalescent

I HAVE BEEN sitting in a fairly comfortable armchair the whole day long on this balmy African Sunday. There are thin clouds enough to absorb the blaze and scorch of the sun's intensity, and fresh breezes besides rolling down the long flanks of Kilimanjaro. It is a wonderful day, though I have not been out in it. And the reason I have not ventured directly into the balm that swims the airs, is because, sad to say, I have managed to pull ligaments in both legs during the course of this eventful week.

This slight misfortune has not been without some compensating profit. It has forced me to sit among the disarranged heaps of books, papers, periodicals, and unanswered letters that are the trademark — I do not say hallmark — of many a missionary's chamber. So I have spent my day reaching to right, left, and centre, picking up any reading matter that lies within comfortable range. The exercise has been a merciful analgesic. Soothing indeed, and also stimulating. So very stimulating for me that I am spending the dim last moments of the day in composing these, my 'reflections of a convalescent.' I think I have accurately described them: 'reflections' — not more nor less than that.

On reaching to the left of my chair, I chanced to strike a stack of copies of "World Mission," published by Bishop Sheen, of course. I note on the cover the word *Africa* in connection with an article written by Bishop Blomjous, W.F., of Tanganyika. His Lordship stressed three means of strengthening the Church in Africa, a job he believes ought to be attended to with all possible dispatch for he is persuaded, and with reason, that the foreign missionary in Africa may have but a decade more, perhaps two, in which to help get the Church well planted in Africa. Hence the title of his article, *Last Chance in Africa,* borrowed from elsewhere, but only because it is apt and provocative. Of the article itself, I am only concerned for now with the urgency suggested in the title: last chance!

When I saw those words, I was at once reminded of a clipping from an English Catholic newspaper that just dropped from between the pages of a book I picked up. It was perhaps two years ago and my memory of it is not exact. But it was an article that had a similar urgent title on the same theme. It was called: *25th Hour in the Missions,* and was written by Fr. Paul Crane, S.J., Secretary of the Catholic Social Guild, Oxford. From articles of his that I have seen since, and from correspondence, I may say that Fr. Crane is a priest who knows his social onions. He is aware of what things influence and form societies. He acknowledges with all sane people that the élite of a country will largely control its social direction, the patterns of life, the attitudes between segments

of the community. With this in mind, his article quite bluntly asserted that the Church — meaning her missionaries — had not been at sufficient pains to form an elite in mission lands. He termed this failure to form an elite the greatest single failure of missionary endeavour in the present century. And he feared it might possibly be too late to remedy the harm done. At least the 'tempus opportunum' has past, according to Fr. Crane: something may yet be salvaged if there is strong effort in the right direction.

Such were the thoughts of an observer of our continent, trained to see the pattern of events. The clipping I mention was dated 1952. I ask myself — for I do not know — how much strong effort has been put forth by the Church since that time? Has it salvaged the situation to any considerable extent? Are the odd members of the elite that we point to as being "ours," are they where they are because of us, (the missionaries and mission hierarchy) or in spite of us? All these are absorbing questions to think about on a balmy Sunday afternoon.

On turning to the periodicals on my right, I found those closest to the chair were copies of the international missionary review, "Christ to the World." It was significant that the early issues of this recently inaugurated publication — and may heaven prosper *all* similar ventures — were full of urgent writings by missionaries long expelled from China. In the silence of exile, they had had time to reflect on their apostolic labours and try to pry out reasons and causes for at least the partial failure of their work. They mention certain defects of method, of approach, of human adaptation, of complacency above all. And they are quick to utter frantic appeals of warning to missionaries in other lands, — especially Africa — not to repeat those mistakes, not to risk the failure of years of work, not to imperil through complacency the Christian Life of these peoples. It is a dire thing and most bitter to live in the bitterness of the 25th hour.

For some reason I found myself accepting these statements as being probably true, or very close to the truth. I could imagine, though, that some of my brothers of the cloth might attribute these shrill and frantic voices to excited imaginations and customary clerical hyperbole. And after all, we have read so often in mission magazines those tales featuring "the missionary vs. several lions and assorted cannibals" that many of us have a diminished faith in the printed offerings of our brethren in the vineyard. The doctored statements of news magazines, digests, journals, all are accorded a ready hearing. How useful it would be, then, to be able to confirm these views with the opinion of a professional writer from amongst the ranks of the laity. Believe me when I say that, on reaching under the armchair, I put my hand on the very thing needed.

In the June 14th and 21st issues of "The Tablet" of London, I noted information compiled by Czeslaw Jesman on the topic: *Russian Offensive in Africa.* The man's name by itself goes far to guarantee scholarship, and a reading of the articles leaves one convinced of the fact. Mr. Czeslaw

Jesman presents a heavy list of Soviet activities directed at what he calls the second phase of the Russian offensive in Africa: namely, infiltration into countries south of the Sahara. He cites the following facts as evidence of the seriousness of their purpose.

In January of 1958 the delegates to the Afro-Asian Conference held at Cairo were invited to Moscow. At a reception in that city, a speech was made by Mr. John Kamwidhy, the leader of the Kenya African Congress Party. The party line was evident from his speech: the 'friends' of Africa must fight the efforts of imperialist colonisers to suppress them; must demand the right of the African to land, wages; must decry racial discrimination.

As part of the cultural invasion, there is great energy being expended to catch up for past disinterest in Africa. Picked students are devoting themselves to the study of Arabic and the Moslem ethos. The Leningrad State University has recently begun a course in African Languages: Swahili, Hausa and Amharic are being taught now; Luganda, Lubo, Congo, and Yoruba will be available next year. The history, cultural problems and economics of the African nations are part of the curriculum. The Institute of Ethnography at Leningrad University is planning the systematic publication of historical sources on Africa: has a Swahili-Russian dictionary ready for publication. Last October a conference of African and Asian writers was held at Tashkent. To mark the occasion, 44 books were published by the State Publishing House and the total of books printed was three million. Another fifty-five books are to be published within the next few years dealing with the struggle of the African peoples "against colonialism and for their rights." Trade offers usually include an offer to train personnel in Soviet "bloc" countries; the individual is more easily indoctrinated than a party. They will convert the masses to communism.

All of this is a warning to the Church in Africa. We can point to a record of achievement that ought to convince any sane person of our interest in the welfare of the African. Indeed, we have done well, but who will say we have done well enough? Is it not the insidious prompting of Satan that whispers to us not to have too great a care for 'the things of this world' when the meaning really is 'do not work while it is day: do no violence such as may take heaven by storm?' What has been done ought to have been done: what has not been done requires more effort still. This is the last chance to form the elite, among clergy and laity. How much responsibility is being handed over to Africans in the priesthood, sisterhood, and brotherhood? This is Bishop Blomjous's theme, and well considered it is. This is of the very first importance, despite the odd murmurings of odd people who seem never to have read or heard of the offical plan of the Church for the missions in numerous Encyclicals, briefs, etc. Again, do *we* respect the values of the indigenous culture, or is it possible we are tainted with that escapist view that says religion must not soil its garments in the dust of the market place

and risk temptation in the plottings of the forum? Is every native dance condemned as 'dirty dancing'? Are their melodies so lacking in charm that they are unfit to be sung in the Temple of God? Are they really as inferior as the gavottes, gigues, waltzes, and intermezzos that have become the vehicles of so much of the Church hymnody here? We may be neglecting to assist — to help and encourage as much as befits our apostolate — the peoples of Africa to preserve and enjoy their legitimate customs: we may, or we may not, it depends on persons and places. But we can be fully certain that others are out to win the friendship of the African by presenting themselves as respecters of his heritage and restorers of his denied privileges.

Do we encourage able young people to take an interest in tribal and civic life? Are politics to be left exclusively to the Islams and Protestants, who by tradition consider their religion as deeply implicated in politics? Shall we always be left to gnash our teeth in the exterior darkness that follows on being cast out of a society whose wedding garment we deigned not to wear? Is there anywhere a young African Catholic busy studying for the bar? The voice of the capable barrister is a veritable power in these times. Is it 'meddling' in politics to urge some capable young man to prepare himself thus: to take the trouble to arrange the difficult details connected with such a training? If there were authentic conviction as to the awful need of a Catholic elite, the obstacles would be surmounted, for real faith knows no obstacles.

It is heartening to note that associations of Catholic Action are here and there springing up. May there be priests and Bishops to encourage this salutary development by making them worth while. Not a casual business, involving a fervorino on nothing in particular followed by the Litany and rosary. Not with the idea of giving the people sugar stick to keep them happy and make a pretense at allowing them some small part in the work of salvation that is the province of the clergy alone.

Do we advance the Church in the eyes of the people by acting as though there were only one mark by which she is made known to men, namely, her *vis coactiva*? Sometimes, and therefore not always, it is possible to conclude from the behaviour of the foreign — and indigenous — priest that the missionary has been sent "to keep all peoples in their place", and not "to preach the gospel to all men." The point I am trying to make, is that we must be careful, in these days especially, just what colour is the light we are letting shine before men. The missionary who puts his own person in a bad light through lack of priestly example is putting the whole Church in a bad light. Alas, we all fail often, and in many things.

It seems to me, then, that two conclusions are evident from the foregoing. The first will be an answer to the urgent and shrill alarums mentioned above. We must "be alert!" "Fratres, vigilate! Adversarius vester diabolus circuit..." Examine your

consciences: reflect, pursue all good works with energy.

The second conclusion is less weighty, — in fact, it is entirely personal. It is fitting that I close these 'reflections' with the mention of it, and it is this. Reading, like music, hath charms to soothe the convalescing breast.

GERALD FEELEY, C.S.SP.

IMPORTANT NOTE

Overseas Students in England.

Of the estimated 30,000 overseas students in England and Wales some 9,000 are African, and of these about 1,000 are known to be Catholics and have been contacted by letter or visit. It is certain that there are other Catholic Africans here who are not known to us. The one thousand Africans are divided into 650 from Nigeria, 150 from Ghana and 200 from East Africa.

The Chaplaincy, in co-operation with official and other bodies, endeavours to meet the students on arrival, or greet them with a letter of welcome and explanation, find accomodation for them, provide them with a centre of contact and recreation in London, and educate the English Catholic public as to the significance of the students' presence here, in order to arouse in them a friendly and sympathetic interest in the students living in their midst.

All this, of course, is directed ultimately towards the spiritual welfare and formation of the students to fit them for their role of educated Catholic laity on their return home. Positive formation proves difficult and only the few respond.

On the material side the difficulties are, first of all, financial, and then, lack of Catholic accomodation and *lack of information about the arrival of the students* in the country.

On the religious side, students appear to have an inadequate knowledge of their Faith. Their religion has an emotional rather than an intellectual content. This makes it difficult if not impossible for them to keep the Faith in the sophisticated atmosphere of a post-Christian academic society.

Very Rev. Msgr. John L. Coonan,
Catholic Students International Chaplaincy,
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Marxism, a Fatal Cure for a Sick World

To the anxious observer it becomes clearer day by day that Marxism is making inroads into African life. What renders the situation more uncomfortable is the fact that there are so few who can effectively counteract the spreading of this infection of the mind. It depends for a good deal on the priest to organise the defense, and he will often feel ill-equipped to meet the challenge. We have contrived therefore to summarize Marx's teaching and expose its most vulnerable points, so as to assist those who would like to refresh their memories in this important matter.

Soviet Dialectic Materialism

THE originator of Dialectic Materialism was the German philosopher Karl Marx (1818-1883). Marx's interpretation of reality received the first impulse from Hegel (1770-1831). According to Hegelian doctrine reality was in continual development, new reality being born all the time from the older but conflicting realities. Hegel who is said to have been a pantheist, even applied it to God: God becomes, He is the ultimate stage of all development.

The direct forerunner of Marxistic communism, after Hegel, was the German philosopher Feuerbach (1804-1872). He developed an interesting doctrine about God. According to him Hegel's God was a completely abstract and vague notion; whereas in reality, he said God was something very concrete, viz. the idea of God in men's minds, and nothing else. What is this idea? It is really the image of a perfect man. It is man's dream about himself. Man strives after perfection, but finds himself continually frustrated. In his mind there is the dream-picture of the ideal, perfect, powerful and happy man. An ideal unreachable and far away. An ideal he venerates and adores and glorifies, and finally turns into a divinity. Religion is nothing else but the organisation of this mistake, separating man from "God" for ever and ever, separating man from his ideal form, or: alienating man from himself. God is turned into man's overlord and master. Thus man is a slave to his own ideal form: "Homo homini Deus." A tragic and cruel mistake.

1. MARX'S DIAGNOSE OF THE EVILS OF SOCIETY

Marx thought Feuerbach was on the right track but still not concrete

enough. Marx constructed his theory by starting from concrete daily life. Man, he said, is essentially a being that builds up his own world, producing and rearranging the surrounding objects ("pouring forth his formality" the Thomist would say). So man, **Homo Faber,** the Labourer, pours forth his soul into the material world and thus produces things that are part and parcel of himself. This leads to Marx's diagnose of the evils of society: By his labour man adds value to the original raw material; and this added value is precisely: man's soul. Now this value constitutes the value of **money.** The more valuable man makes his objects, the more money they represent. The more he pours forth his soul, the more money he makes. Ultimately money is nothing else than: man's soul poured out. The cruel thing in the development of man's history is that people believed their property to be a private affair. Thus a couple of individuals got the chance to build up society in such a way that they themselves could collect all the money produced by the others. They therefore robbed man of his soul. To make it worse, they used the money, the labourer's soul therefore, to enslave the labourer still more: thanks to their wealth they can do with him what they like; and the more money he produces the poorer he becomes. They have made man's soul, money, into man's oppressor, man's most fatal enemy. A terrible alienation of man from himself, from his soul. And to crown their iniquity these capitalists stimulated the growth of religion, in which God was nothing else than the ideal and most perfect Capitalist. In the minds of the poor labourers the properties of money (power, dignity, etc.) were combined in the highest degree and attributed to an imaginary being. God therefore was the glorified picture of their own souls alienated from themselves. The labourer, robbed of his soul and its properties, became a subhuman being, a "thing." The clique of capitalists told the labourers to obey God, to submit to Him unconditionally. The greater man's misery was (caused by the capitalists themselves!) the surer he could be that God would reward him "hereafter" provided he would bear with his present misery patiently: "Religion is opium for the people". Thus the capitalists have consolidated their own position and the labourer is subdued permanently. The root of all misery is private property; through it the labourer (that is: man) has lost his soul and selfhood, and is turned into a thing, the very antithesis of what he originally was. Nothing less than a complete revolution can redeem him from his deepest degradation.

Crisis

This is an altogether clever interpretation of the facts. And a terrible responsibility lies on those that caused such a situation in the world that this theory seemed plausible to many. Yet as a diagnose of the social evils it was not 100% correct:

a) Marx's description of social misery applied to the nineteenth century perhaps, but now it is largely antiquated: it is not universally valid therefore.

b) His explanation of "God" is too theoretical; if there is any probability in it, it is due to the fact that when man thinks of God he will always think of Him in human proportions.

c) Even the nature of money is not correctly analysed by Marx. The origin of money-value lies in **final causality**, and not in formal - efficient causality. A thing is valuable in terms of money because it is useful, not because man has made it. Something has value because man can appropriate it unto his own selfhood to make up for the lack of esse in himself. The object is valuable because it is desirable, because it is needed, because it is useful. Cows, eggs, fruit, they all are desirable and valuable even though man has not made them. Of course, an object will usually get a higher value if it goes through a working man's hands. And why? Because this labourer makes that object more "assimilatable", more useful; not just because he has been working at it, pouring out his formality into it. It could also be that a workman is busy on an object and yet produce something that has no value whatsoever. If through his formal causality a man does make an object more valuable, the following takes place. By pouring out his formality over raw material he brings this raw material nearer to actual assimilation; but he stops before he actually appropriates it completely. At that stage the object has become very apt for assimilation; it is very desirable therefore. Desirable not only for himself, but also for others, for all men are the same in many ways and appropriate many things in the same way. Thus our man can give his desirable object to somebody else, e.g. in exchange for something which that other man has made. The exchange of possessions (whether these possessions have arisen from productivity, or from gifts, or from good luck, or from occupation) is the basis of money. Money simplifies the procedure only.

d) Marx overdraws the picture of man's alienation. The valuable object does not contain the labourer's soul pure and simple, it is only the offspring of his soul, so to say. Consequently the labourer is not robbed of his soul, not reduced to a pure thing, but only impoverished by others, though that is bad enough. Private property is not as such the root of all evil; abuse of private property has caused the misery. Hence after a more careful diagnose the remedy appears to be **sanation of private property, not amputation.**

Note that all the time Marx is in some way right. Compare also the social development since his days: the world as a whole has become more "socialist", the big capitalists have disappeared for a good deal, the labourers have regained much of

their dignity. But not along the lines of Dialectic Materialism!

2. MARX'S POSITIVE DOCTRINE

Marx started off with taking a Hegelian view of reality and changing it here and there, Hegelianism says: "Reality is a developing spirit. As it develops in jumps (dialectics) it becomes more and more spiritual. Ultimately the Spirit of the World will be One, Fully Conscious and Sovereign, and then one might call it God. So the whole of the universe is an evolving spiritual totality. We, the present day men, are only parts of the totality, partial incarnations of the Spirit. The Spirit speaks through our mouths so to say." Now Marx thought there was something in that, but it was all too abstract. According to Hegel matter was a kind of by-product of the spirit. Marx however says: "No, the other way round: ideas are only a by-product of matter." And so Marx puts Hegel upside down, or, as he says, the right side up: with the feet on the earth. Reality is: developing matter. Matter is to be understood as: whatever is concrete, as opposed to abstract. Hence: **Materialism.** This development goes by Hegelian jumps: **Dialectic** Materialism. What does this evolution consist in? In this: Man liberates himself from nature by working, becomes more and more independent by creating his own world. So the dynamo of this development is: **productivity.** And this is how the dialectics have worked out: At first each man produced his own property ("thesis"). Then came the second era in which a few men, capitalists, stole the productivity from the working man so that he became more and more a slave and in the end a thing ("antithesis"). Now the time has come for the third stage: by a new revolution the old world will be destroyed and the third and final phase will start (synthesis"). In it there will be no room for private property, the root of all evil; productivity will be controlled by the whole of humanity. So there will be a perfect economy, plenty for all, and all men will be good (for all evil comes from bad economy). Everybody will be happy. No government, only administration; no army, no police, for everybody will do the right thing, and there will be universal peace. We, the present day men, are only parts of this developing new Mankind. The sole reason of our existence is: to promote that evolution. We are not our own masters; our work is not our own, but Humanity works through our hands. Hence private property is the crime of all crimes and those defending it must be "liquidated". This theory, worked out by Marx and Engels, was put into practice by Lenin in Russia, and consolidated there by Stalin. Its usual name is: **Communism.** Another name is: Socialism.

"Socialism" however is more commonly used to indicate theories that are Marxist, but not so dogmatic and rigorous as Communism. Thus "Socialists" generally reject revolution by force. Lenin maintains that the new world can only be born from chaos (hence: "the worse the better", and the stimulation of chaos,

anarchy and misery by communist agitators). The socialists want to work with parliamentary means. The communists hate them as heretics and denounce them as people with "rightist deviations". Often they call them Trotskists, after Trotsky, the first to depart from extremely "leftist" communism.

There are other "Socialist" theories for a new world order, not based on Marxism at all, but using the same methods: revolution, suppression of private enterprise, totalitarian regime. They are called **Fascists** after Mussolini's Fascist Movement in Italy. Hitler's German National Socialists (Nazis) belonged to this class. These systems committed revolting atrocities and so they connote evil. The communists call all opponents Fascists.

"Reactionaries" is a term used by the communists for all those that oppose the oncoming Marxist world revolution. Since the communists call themselves "progressive", reactionary connotes: opposed to progress. So all non-communists are reactionaries. [1]

Marxism is an all-embracing way of life. It supplies new foundations for everything. Since Marxism is a practical philosophy it is important briefly to consider the ethics distilled from its ontological principles.

What is right and what is wrong according to Marx? In our own ontology we state that 'right' is: What is in harmony with man's program. This too is fully maintained by the communists. Where is the difference? We say that each individual has the same program of building up his own reality in harmony with other realities, especially God. Marx says that man's program does not lie in the individual but in the whole of humanity first of all; so the establishment of a new humanity without private property, as described above. Hence the communist **Regula Moralitatis** is logically: **Right is: whatever stimulates the coming of the communist world revolution. Wrong is: whatever hampers it.** So murder, deceit, forgery, lying, treason, abuse, betrayal, oppression, etc. are right if they stimulate the advent of world-communism; wrong if otherwise. The communists have their hands free therefore to do anything that seems profitable to them. But not each and every communist can simply say: this is right and that is wrong. What then is their **regula proxima moralitatis?** For us it is conscience, through which our program within us speaks. For them no such thing exists. What is good and what is bad is determined wholly and solely by the body that officially guards and interprets communist doctrine: the Communist Party. So a communist must blindly follow the dictates of the party. Whatever the party tells him to do is good. And the party can tell him anything; the only and universal motive for all the decisions of the party is: how do we further the advent of world-communism.

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1 Note: The above mentioned Fascist atrocities are the very same as the ones the communists have in store for us!

Thus we see how Marxism vitiates the deepest ontological principles: for here they are dealing with Bonum and Malum. Verum, the other transcendental, is not safe from them either. It receives the same treatment: True is whatever is favourable to world-communism. Truth therefore is based on Bonum (remember that Marxism is a practical philosophy rather than a speculative one). Thus e.g. nowadays it is false to say that Stalin murdered Lenin. But if after a while it would be good for the welfare of communism to say that he had done so, then it would be true to say that Stalin murdered Lenin. If you maintain that it depends on the objective facts, you are said to be guilty of "objectivism", or rather of "reactionary capitalistic and clerico-fascistic objectivism."

Also the more popular terms are re-interpreted in the new way. Take **Peace and War.** Communist "peace" is: the establishment of the new order through the destruction of the present one. Communist "war" is: the present order of things. Everybody else understands peace as meaning the absence of destruction and the perfection of the present order. War is universally understood as destruction through violence and chaotic upheaval. A communist "partisan of peace" is one who really strives after a destructive upheaval; so his "peace" means "war" for us. He will describe us as 'capitalist war-mongers', viz. those that try to preserve and perfect the present harmony, which he calls "war". So when he talks about "war" he means our "peace". And all the time he cries out: "Those that want peace must show this by siding with the communists".

Again, the same happens with **Freedom and Slavery.** Making man free means, to a communist, turning him into a slave of the communist party. What everybody else regards as freedom, viz. self-determination and independence by having your own necessary property, the communist calls capitalistic slavery. And at the same time he invites all those that strive after more freedom to join and cooperate with communism, where perfect freedom is guaranteed; but what this freedom is he does not explain; and thus people are misled.

Justice and Injustice in the juridical sense suffer the same fate. In our world Justice as a public body declares the public acts of a person to be good or bad, and accordingly protects society from his evil acts by certain measures; at the same time it protects the individual since his alleged evil acts have to be proved by his accusers. In communist justice the individual has no rights over against society. Not only will the court judge him according to Marxist ideas of good and bad, but at the same time it is the accused that has to prove his own innocence before the people. Not too confident about the propagandistic value of this kind of justice, the communists hardly ever invite non-communists to attend such sessions.

CRISIS OF MARXISM.

a) The **denial of God's existence,** note: the positive denial, causes the whole theory to hang in mid-air. Marxism is left dumbfounded before questions like: Whence this marvellous and irresistible order of thesis — antithesis — synthesis? Science gives beatiful part-explanations of things, but what is the sense of it **all?** A being that has to find himself in his alienation cannot exist, and yet it does: it is a true description of man. How is that? Then, turning to myself I say: "Who had the right to make me exist? To make man exist? Who had the right to put borderlines to my existence? Who had the right to put obligations within me? I am free; but I was not free to start existing; and I am not free to go on existing as long as I like. Have I to admit then that I am subject to superior realities?" Nature, I myself, Humanity, all this is absurd without a divine reality. But then, absurdity does not disturb some people as long as it is removed far enough from every day life, even if it destroys the very roots of man's existence.

b) As a **Philosophy,** Marxism is **out of date** and old-fashioned. It is a typically 19th century vision on reality, and unable to absorb the later developments of man's mind. Marx claims to be practical; but in fact he is as theoretical as any 19th century philosopher. He fights for and sacrifices everything to an abstract humanity, a humanity that exists as yet only in theory. Since Marx a great philosophic cleaning up has taken place. Phenomenology (Husserl, Edith Stein, Max Scheler) has taught man to have a good look at reality first before beginning to theorise about it. Since then the outstanding "datum" called the human person has been studied: his existence and desires, his rights and duties, his place in the cosmos, etc. Marx ignores all that, and, without having inspected the concrete human ego's all around him he happily sacrifices them to an aprioristic theory that is by now out of date. There are no great Marxist philosophers any more. (Sartre calls himself a Marxist still, but his philosophy is not Marxism; moreover if he lived in Russia he would soon be condemned for unorthodoxy.) It cannot absorb new ideas in philosophy, in art, in economy; and so the best minds as well as the young people undergo Marxism as a frightening tyranny.

c) The Marxist **notion of Private Property** is wrong. Property, possessing, to have, all these are notions that have become clearer and clearer in these days. To possess things is simply a part of human reality. The first earthly thing man possesses and the foundation of all his other possessions is: his body. If you allow man to have his own private body by occupying a certain amount of matter, then you admit private property. All other possessions are nothing but additions to his body.

d) If matter evolves according to the laws of dialectics, what is going to happen after the communist world revolution? Marxists maintain that reality will not become stagnant.

Hence will there be another revolution? Up till now antagonism (e.g. class warfare) has been the necessary force driving on all evolution. So are we going to have new antagonisms after the revolution? What about peace and universal contentment then?

e) The present strength of Marxism lies in its economic doctrine. But even on its own merits the economic doctrine is weak. **"Productivity will be more fruitful if private enterprise is suppressed."** In abstract theory this sounds good. In practice it appears not to work: bureaucracy, waste and inefficiency that would wreck any private firm reign supreme here. "To work" is first of all the prerogative of a person; but in bureaucracy no "person" is at work: crowds of people are responsible, and so nobody is responsible. In the communist states the person has been dismembered, individual incentive has gone, drab uniformity and state-directionism have stamped out personal pride and energy.

"A classless society will arise" Again, in theory. De facto people are nowhere more class-conscious than in the communist states. This goes hand in hand with bureaucracy (vain prestige).

"Communist economy necessarily creates a completely satisfied and happy humanity." Thus Marxist philosophy describes the role of Marxist economy. But does any economy guarantee complete happiness? Here again we see the old-fashioned 19th century optimism. A more realistic inspection reveals that material prosperity is a good help and perhaps even a necessary condition for happiness, but no more. Real personal happiness, practically left out by Marx, is concerned much more with: being together with persons whom we love. This becomes keener as man develops. Or will Marx's man be happy when death forces him to leave his wife and children, as long as he has increased his output of useful products by 300%? Will Marx's woman laugh with joy when she holds her dying baby in her arms and the radio announces a rise in the sugar ration? Communism has become a vulgar and repulsive theory. But it will not admit defeat; it will go on distorting human nature, as far as human nature permits. However, you cannot do with human nature whatever you like: it will insist on its own course. Even now we see present day youth, looking for reality, true freedom and happiness that is not forced down one's throat; and this same youth is very much fed up with Communist grey uniformity and dulness. There is good hope therefore that communism will die out for lack of support from which it can draw fresh recruits. But this may last quite a number of years still, and in the meantime man will have to suffer.

H. BURGMAN

The First African Martyr Bishop

In commemoration of the 17thCentenary of St. Cyprian's death.

ST. CYPRIAN lived only 12 years as a Christian (A.D. 246—A.D. 258). About 10 years he was bishop of Carthage and governed the most important church of the ancient christian Africa. It was a short but difficult period with 2 persecutions, one under Decius, the other under Valerian. Inner troubles beset the Church. For some time Cyprian and the African bishops opposed Pope Stephen in the controversy over the baptism of heretics. Such incidents cannot mar the beautiful picture of the holy martyr. He left his lasting mark on the whole African church.

He had nothing of the brilliant impetuosity of Tertullian nor of the theological depth of St. Augustine. His mind was essentially practical. He was the ideal good shepherd with all the gifts of the heart, a tremendous energy of will and a boundless love for his flock. He inspired holiness and fervour. His deacon, admirer, and first biographer, Pontius, describes him: "He radiated such holiness and grace as to put to shame the onlookers. His face looked serious and joyful. His severity was not stern, his gentleness not exaggerated. He had the right mixture of both. It was difficult to make out, if you should respect or love him more," Martyrdom crowned this holy life.

On the 14th of September we celebrated the 17th centenary of his glorious death. The victorious battle of the first African bishop to be a martyr is an example for us all.

Our times resemble very much the heroic age of christianity. Persecution hangs overhead. The Church suffers. We should not forget the lessons of the past. St. Cyprian can help us. His spirituality is centred on the Church. His only aim is to live and die for her. We best listen to Cyprian himself, as he develops his thoughts on martyrdom and encourages his friends. We will close with the narrative of his martyrdom. [1]

A program of life

In the Commentary on the Lord's Prayer Cyprian explains the Fiat voluntas tua. "What is this will of

[1] The texts will be quoted from:
Opera Sancti Cypriani. E. Maurinorum, Parisiis 1726 (Maur. p.)
Rouët de Journel — Dutilleul, Enchiridion Asceticum, Ed. 4a, Barcelona 1947 (EA nr. . .),
Kirch - Ueding, Enchiridion fontium historiae ecclesiasticae antiquae, Ed. 6a, Barcelona 1947 (K nr...)

God? Christ did and taught it. It means a humble life, a firm faith, modesty in speech, justice in deeds, mercy in works, discipline in conduct. We must never wrong others but patiently suffer wrong. We should keep peace with our brethren, love God with our whole heart, show affection to Our Father and fear to Our God, prefer absolutely nothing to Christ, because Christ preferred nothing to us. We have to cling in inseparable charity to Him and stand with courage and confidence next to His Cross, whenever there is a fight for His Name and Honour going on. Speaking let us show the intrepidity of our profession of faith, tortured — the boldness of combat, dying — the endurance which gives us the crown." (Maur. p. 208).

Encouraging his friends

"We must persevere in the unshakeable vigour of our faith, steadfast and unbroken in our resistance against the attack of the roaring floods, like a massive rock in the storm" (Epistula 55 ad Cornelium. Maur. p. 80). "The priest of God holds the Gospel and the Law of Christ. Kill him! You cannot overcome him. Occidi potest, vinci non potest." (Ibid. p. 89).

This is the refrain of his letters. During the Decian persecution he took refuge not far from Carthage to avert the anger of the authorities from his people. Letter followed letter with praise and fear, encouragement and warning.

Host and Victim

Priests were imprisoned and sent to the mines. They could not offer Holy Mass. Cyprian comforted them. "Don't consider it as a loss for your religion and faith. You truly celebrate and offer to God a sacrifice, valuable and glorious, meriting you an eternal reward... Day and night you celebrate this sacrifice without interruption. You yourselves are the hosts, the holy and spotless victims offered up to Him." [1]

Following Christ

Hardships are a heavy burden. Suffering tires us. Cyprian writes on the Advantage of Patience (De bono patientiae) and closes his treatise with fixing our attention on the suffering Christ. Truly Christ is the inspiring example of all the martyrs. "Christ came and exhorted us not only with words but with deeds. He met with violence and abuse. He suffered and was crucified. How shall we suffer and die? His example teaches it. We have no excuse. Why do we not suffer for ourselves? He suffered for us. He suffered for the sins of others. How much more should everyone of us suffer for his own sins?" (Ad Fortunatum de exhortatione martyrii. Maur. p. 265).

Christ fights in us

No martyr is alone in his struggle. Christ does not abandon his friends. Cyprian congratulated the martyrs: "How happy was Christ

[1] Epistula 77 ad Nemesianum, Maur. p. 159.

how willing to fight in such servants and to be victorious. Indeed He was victorious, He the protector of our faith... Once He defeated death for us, He still defeats it in us... Fight with courage. You know you struggle under the eyes of the Lord. By the profession of His Name you join Him in His glory. He does not simply watch His servants, He rather fights personally in us and engages in the combat. He crowns and is crowned in our battle." (Ep. 8 Maur. p. 17).

Death a prize to be won

Such is our situation. The world opposes us, attacks us. But our love urges us onwards to Christ. "The reward of life, the joy of eternal salvation, unceasing happiness, the possession of Paradise lost, they all approach, as the world passes away. What is heavenly, great and eternal, takes the place of what is earthly, small and transitory. Should we be anxious and disturbed? Who trembles and is sad? Those who have no faith, no hope. Who has to fear death? Those who don't like to go to Christ. Who does not like to go to Christ? Those who don't believe that they will reign with Christ... Christ Himself taught us how profitable it is to leave this world. "De mortalitate" nr. 2 and 7; EA nr. 163-164).

Waiting for good news

The second persecution broke out under Valerian. The Emperor ordered the execution of bishops and priests. Cyprian heard of it and rejoiced. "Valerian sent a letter to the provincial governors concerning us. Every day we hope it will arrive. We stand firm in our faith, ready to suffer. From the help and mercy of the Lord we expect the crown of eternal life." (Ep. 80 ad Successum. K. nr. 299. In Migne Ep. 82).

The glorious combat

We now best follow the text of the Acta Proconsularia based on Official records (K. nr. 301-305). On August 30th 257 Cyprian was presented to the Proconsul Paternus who explained to him the orders of the Emperors Valerianus and Gallienus. Cyprian would have to conform to the Roman religion.

Cyprian: "I am a christian and a bishop. I know no other gods besides the one true God, who made heaven and earth, the sea and all that is in it. This God we christians serve. To Him we pray day and night for ourselves, for all men and for the safety of the Emperors."

Paternus: "You remain obstinate in your resolution?"

Cyprian: "A good resolution taken with the knowledge of God cannot change."

Paternus: "Would you, to follow the orders of Valerian and Gallienus, go into banishment to the city Curubis?"

Cyprian: "I go."

Cyprian left for Curubis. The new Proconsul Galerius Maximus took the place of Paternus. Cyprian came from Curubis back to his own gardens. On September 13th 258 two officers were sent to arrest him. He was brought to a place

about 6 miles from Carthage, where Galerius was recovering his health. Cyprian had to wait for the next day. Crowds of christians gathered. On September 14th he had to face the Proconsul.

Galerius Maximus: 'Are you Thascius Cyprianus?"

Cyprian: "Yes".

Galerius: "You have been a bishop of those people with the sacrilegious mentality?"

Cyprian: "Yes".

Galerius: "The Most Worshipful Emperors have ordered you to worship."

Cyprian: "Never."

Galerius: "Mind yourself".

Cyprian: "Follow your orders. No deliberation is needed in my case. I am in the right."

Galerius talked it over with his council. Only with some difficulty could he pronounce the decision: "You have lived a long time in sacrilege. You plotted with a huge group. You have proved yourself an enemy of the Roman gods and of holy religion. The Emperors did not manage to call you back to the path of worship. You have committed abominable crimes, you have been a ringleader. You'll serve as a lesson to those with whom you plotted. Discipline will be reestablished in your blood." After these words he read out the decision from the writing tablet: "Thascius Cyprianus must be beheaded."

Cyprian: "Deo gratias."

On hearing the decision the christians said: "Let us be beheaded with him!" They were quite disturbed and upset. A huge crowd followed. Cyprian was brought to the field nearby. He took off his red cloak, bowed his knee and prostrated himself in prayer to the Lord. Then he took off his dalmatica (a long undergarment) and handed it over to his deacons. He stood upright, waiting for the executioner.

When the executioner came, Cyprian told his people to make a gift of 25 gold coins to the executioner. The brethren put napkins and handkerchiefs in front of him. The blessed Cyprian put with his own hand the napkin to cover his eyes. But he could not fasten himself the napkin to tie his hands. The priest Julianus and the subdeacon Julianus helped him.

Then the executioner did his work.

And thus died Saint Cyprian his glorious death.

L. KAUFMANN, W.F.

"I CANNOT WRITE AN ARTICLE..."

But if you know French and English, you could help us with translation work. Any offer will be much appreciated.

And anyhow you could make the A.E.R. better known.

PLATFORM

Theological Precision in African Languages

Is our Luganda Baptismal Formula Theologically correct?

EVER SINCE Catholic Missionaries had to graft theological terminology on native tongues in mission lands, they were confronted with serious difficulties in accomplishing their task. They had to guard themselves against a twofold danger: the first was, they might render theological ideas in a way unintelligible to the natives of the country; the second, they might distort the theological idea by adopting native idioms which covered only approximately the meaning of the Latin original, or, what is worse, choose terms and names which were thought to be identical with the catholic idea, but are later found to be wrong or even heretical. A famous example is the Japanese term for "God", introduced by St. Francis Xavier during his sojourn in Japan, but hurriedly suppressed by the Jesuit authorities, when they found out what it meant.

To adopt simply the transcribed Latin term (batismu, konfirmasio, Patri, grasia, purgatory, induljensia, matrimonio, krisma etc.) is certainly the easiest way for the translator and at the same time it avoids the risk of heresy; but such foreign terms convey nothing to the average African, and necessitate, therefore, cumbersome catechetical explanation. On the other hand it is often impossible to find a suitable indigenous term, as the very idea to be conveyed by the term, might be missing in the language. In the latter case the foreign word will be the only solution, and the translator can only hope that it gradually will assimilate itself.

A rarer difficulty is the idiomatic rendering of a phrase which requires not only thorough linguistic knowledge, but — in case of religious terms—also theological correctness. This leads now to the point raised in the heading of my article: Is our Luganda Baptismal Formula theologically correct? Or to enlarge the question: Is it linguistically and theologically correct?

In our present catechisms and prayerbooks we find everywhere: "Nze nkubatiza ku linnya lya Patri n'erya Mwâna n'erya Mwôyo Mutûkirivu" Exactly translated into English, this means: "I baptize thee in the name of the Father and that of the Son and that of the Holy Ghost", which comes dangerously near the formula: "Ego te baptizo in nomine Patris et in nomine Filii et in nomine Spiritus Sancti". This and similar formulas (with or without the repetition of the verb—ego

te baptizo —) are called ambiguous by eminent moralists and dogmaticians. [1]

I said **'ambiguous', not invalid,** because these formulas do not necessarily imply the heresy of tritheism, as the Congregation of the H. Office decided in 1882. [2] The Luganda version, as it stands, shares the ambiguity of the above formulas. But by a simple operation this ambiguity can be removed, namely by omitting the "erya", and the result will be: "Nze nkubatiza ku linnya lya Patri ne Mwâna ne Mwôyo Mutûkirivu". This formula is linguistically correct and theologically incontestable.

That it is linguistically correct can easily be seen, if we compare it with the ordinary speech. If a Muganda says: "Ennyumba ya Mukasa n'eya Byangwa n'eya Mukwaya", he means **three houses;** but if he says: "Ennyumba ya Mukasa ne Byangwa ne Mukwaya", he means **one house,** owned or inhabited by three persons.

That the formula is **theologically correct** is evident from the fact that it is a literal and idiomatic rendering of the Latin formula "Ego te baptizo....."

A necessary conclusion will then be, that also two other Luganda formulas would have to be altered, namely the formula for the sign of the cross and the doxology Gloria Patri, because they suffer from the same defect. The correct rendering of these two formulas, therefore would be: "Ku linnya lya Patri ne Mwâna ne Mwôyo Mutûkirivu. Amina"; and "Ekitîbwa kibe ekya Pâtri ne Mwâna ne Mwôyo Mutûkirivu. . ."

Thirty years ago I discussed this linguistic-theological question with Father Wolters, then Superior of Rubaga Mission, one of the best Luganda experts among the White Fathers. He told me that he had approached Bishop Streicher about a change of those formulas, in the sense of the above considerations. (I mention this in order to forestall the possibility of being condemned as "novarum rerum cupidus"). Bishop Streicher was of the opinion that it was too late to introduce a change. But **is it too late?** If names of persons, of towns, of countries, deeply rooted in tradition, if laws, prayers and customs of old standing can be changed, why should the wording of such important formulas not be altered, if truth demands it?

A final point or likely objection: is the Luganda formula not the replica of the baptismal formulas used in English, French, Dutch, Italian, or to mention African languages, in Teso, Acholi, Ludama, etc.? No, it is not! Those formulas do not, as far as I know, make the theological meaning ambiguous; but the peculiar function of the

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1 Pohle-Preuss, De Sacramentis I, Hugon, Tractatus Dogmatici III, Jone, Katholieke Moraaltheologie, Noldin, De Sacramentis 63, Cappelo, De Sacramentis I. ed. V. a.

2 Q.: Se sia valido il battesimo amministrato dagli eretici colla seguente forma: "Ego te baptizo in nomine Patris, ego te baptizo in nomine Filii, ego te baptizo in nomine Spiritus Sancti"?
Rsp. "Baptismum exposita forma collatum esse validum". Resp. S.C.S. Officii, 11th Jan. 1882. Cf. Coll. S. Congr. de Prop. Fide, No, 1561.

Luganda annective particle "lya, kya (erya, ekya)" makes all the difference. Whether the same would have to be said about the formulas used in kindred Bantu languages (Kiswahili, Lunyoro, Lunyankole etc.) I feel unable to decide.

I submit these lines humbly to the judgment of my Reverend Confreres linguists and theologians, and wait patiently (30 years I have done so already) for further developments.

FERD. WALSER, M.H.

The Priest

Must be, oh, so great, yet hard to see,
Nobler of mind than a kingly band,
Simple and plain as a farmer's hand,
A hero who knows not disaster,
But bows to God as his Master,
A source of the life that is grace,
Who from sins has averted his face,
A slave of the fearful and weak,
Unwilling high favours to seek,
Receiving from God all his lore,
A leader in spiritual war,
A beggar whose hands still beseech,
Yet anointed, glad tidings to teach,
A god when the battle smokes thicken,
A mother whose poor children sicken,
A sage in view, a child in trust,
Whose aims are high, whose friends are dust,
A son of joy, who lives with pain,
Whose thoughts are true, whose speech is plain,
A friend of peace, the sluggard's foe,
Who stands alone, would I were so
Pray for me.

From "Priestly Existence"
by Rev. MICHAEL PFLIEGLER, *p.* 67-68.
The Newman Press, Westm., Maryland.

The Editor Answers

"Wonderful" (*Uganda*).

"A good and fascinating idea" (*Tanganyika*)

"The West will give it a hearty welcome" (*Nigeria*).

"It fulfils a wish which has often been expressed by many of the Priests here" (*Ghana*).

An optimist already applied for *"a perennial subscription"*.

These are only a few of the reactions we received on launching our circular concerning our wish to start an African Ecclesiastical Review. Their Lordships the Bishops gave us their verbal and factual encouragement; the priests expressed a quasi-unanimous satisfaction and agreement with the project. All of which we here gratefully acknowledge; they strengthen our conviction that there is a basis for real cooperation.

Let us, however, face facts: a Review cannot exist and thrive on good wishes only.

Fr. F. at K. writes:

"There are two striking adjectives, when you speak of the articles needed: Solid but Practical. I think you hit the nail on the head, let us have such articles!"

My only answer can be that I appreciate his full agreement on the qualities of the contributions, but, please, note the other words in the same circular: "if we cooperate", "an invitation to take an active part in this enterprise". For above all I would like to prevent the impression that it is only up to the staff to write articles. That would be impossible and moreover we should not attain our aim of establishing contact and cooperation among the African clergy. "Solutions reached individually and efforts made locally to find a way out could bear so much more fruit, were they more widely known among the clergy".

In other words, passive enthusiasm, gladness to receive, will not do. I rather feel like saying, nearly challeging you, readers: *Let me have them*, let me have your solid and practical articles, or, at least, your suggestions, proposals, criticisms (in all charity!).

Therefore we want the PLATFORM (cf. p. 47) to be a rubric where our readers meet. Actually its size still small, too small. Father Walser gives the lead. He would like to know whether you agree or not. And why? Many may follow his provoking example. We hope that this rubric will grow and expand into a fertile contact and enriching mutual exchange of ideas.

Some other points, mentioned in our readers' letters, deserve, I think, closer attention. We bring them to the forum, so that with the help of the reactions of our readers we may learn.

Fr. A.S. from S.: *"I hope that the Review is not exclusively concerned with the problems of Uganda."*

Of course not, if we live up to our purpose. Allow me, however, to make two remarks.

First: Much depends on the number and variety of authors and places, from where contributions reach us. I hope, for instance, that in the next issue the West will be better represented!

Second: Though any kind of particularism should be avoided, we should not forget that with the help of a particular example the general Principle will be better understood. The question concerning the Baptismal Formula in Luganda is therefore, I would say, entirely in its place. The problem exists not only in Uganda, but occurs in all Bantu languages and possibly in others too. And linguists among the confrères, though far away, may be interested in these problems.

Fr. N.B. from M. "Another review! Is 'Christ to the world' not sufficient?"

In its short existence this Review, published by Fr. Legrand, proved to be extremely helpful. Its work is beyond all praise. There is, however, a difference of scope and purpose: "Christ to the world" aims at promoting the apostolate among non-Christians and dechristianized people all over the world, whereas the A.E.R. is geographically limited to the one continent of Africa but, on the other hand, publishes articles on ALL matters theological. We hope, occasionally, to make use of some article in "Christ to the world", just as we may quote from Revue du Clergé Africain some article likely to interest priests of our regions too.

Fr. J.S. from L. "I would say that one of the fundamental themes ought to be the problem of adaptation in Moral Theology and Liturgy."

Hear, hear! I am extremely glad to find here expressed one of my most fervent wishes. It is the main reason why we are in need of a Review of our own. If ever, then here, contact is absolutely necessary. Accounts of experiences or suggestions from all over Africa are most welcome; they may be an eye-opener, a kind of mutual spiritual aid.

I would like to add that *Service* is our motto indeed, service both in contents and readability of the articles. May reading the A. E. R. help you to forget your uncomfortable chair so generously offered by your catechist in the evening of a tiring day in the out-post. Service in the Book-review. New works will be considered there, but we should not be afraid of dealing with some less recent works too, provided they are still of actual interest, for this means Service to the older Fathers who had no occasion of keeping abreast.

In presenting this first issue of A.E.R. I am fully aware that it only partly corresponds to our wishes; we certainly do not realize an ideal issue at one go. We hope, however, that our readers will keep on prompting and urging us by their observations and suggestions, so that their and our words may bear fruit a hundredfold.

J. G.

Unexploited Riches in African Families

This was originally the text of a lecture given to members of the Masaka clergy meeting for the first Study-week at Katigondo from July the 28th till August the 2nd 1958. We are very grateful to the author for kindly putting in at the disposal of the readers of the A.E.R. They will have no difficulty in drawing conclusions concerning an important aspect of their pastoral task.

WOMAN and her role in society is the subject of much thought and discussion all over the modern world on every possible level, from the pronouncements of the Pope to the deliberations of such international organisations as UNESCO and even of industrial concerns. It is a good omen for the future of Africa that here, too, people are beginning to realise that women have a definite place to play in society and in the Church and that women are beginning to emerge from the obscurity where they have been hidden for centuries.

Woman's dignity and vocation

In the account of Creation we read how God created man and woman, equal standing side by side as His images, but not identical. He endowed them with different gifts of body, mind and spirit, that together they might form one whole, one completing the other. G.K. Chesterton describes woman as being "the great universalist." Man is the expert who concentrates on one trade or profession, but woman is asked to take upon herself a hundred different tasks. In the family she is expected to be cook, nurse, psychologist, educator, companion — to know something about everything. Man's mind is logical; he thinks out things step by step, each conclusion depending on the step before. Woman is intuitive. She reaches the final conclusions without all the intervening steps. Man is the initiator, the aggressor, who goes out to make new conquests and discoveries. But woman is the conserver; she keeps the home, she is the symbol of stability and a settled way of life. Above all, woman has been given the virtues of love, sacrifice, surrender, readiness to serve others, in order to fit her for her particular task and vocation, the building up of the home, the family and the whole of society. This is the task of women all over the world, but particularly of women in Africa, where a Christian

society and civilisation still has to be developed. Woman is in the key position in the building up of Africa for she holds the souls of the children and the souls of men in her hands. If we can make the women of Africa into great Christian women whose influence draws others to God, we need have no worry for the future. Dr. John Wu, the well-known Chinese convert and philosopher has written: 'The Catholic woman is **the key to the Catholic renewal of the world**. This is as it should be. It was Eve who introduced the whole tragedy into humanity. It was Mary who pronounced the fiat of redemption. It should be the modern woman who guides modern man sweetly but firmly and helps him to turn his steps towards heaven."

Recognised?

This is the Christian concept of woman's vocation and dignity, which is fortunately finding favour again in the modern western world. Such an ideal was certainly not recognised in pagan times and even among the Jews, the chosen people, women were in a position of inferiority. Among any people whose religion is not Christianity we find women unhonoured and in subjection; as, for instance in all the countries dominated by Islam. It was Christ who freed woman and gave her dignity. Right from the early days of the Church, the worth and capabilities and vocation of women were recognised and used for the good of the whole community and the spreading of the faith. Those Roman women martyrs died not only for their religion, but often for their rights as women, the rights over their own bodies and souls, their right to remain virgin.

The hour of woman in Africa has not yet come. One scene, which is repeated innumerably on every road, is symbolic of her present position. The man is walking in front, his head high and his arms swinging free; and a few paces behind him is his wife, bent double under a huge load. What does the average man expect of his wife? He asks himself: Can she dig, can she cook, can she bear me children? Even of the Christian husband one cannot say that he wants the spiritual companionship of his wife, that he respects her and loves her and works for her as Christ does for the Church. One cannot say that he really wants to share his whole life with her; coming down to such practical details as finding his recreation with her in the evenings, discussing daily problems with her, telling her what his salary is and deciding with her on the laying out of that salary. All this indicates that there will have to be a fundamental change of attitude of men towards women, if women are to have a chance to fulfil their vocation properly. For women are made in such a way that they cannot give of their best with their whole heart, if they are in a position of servitude and they feel despised and unappreciated. Christian family groups, such as the Family Movement which is meeting

with great success in the Congo, could be a valuable means of awakening respect for women and of bringing equality between husband and wife. There must be a change, too, in the way boys are educated in the home. In most families, at present, boys are made much more of than girls. There is a tendency for the girl to be made to feel that she is of no account. She is left un-noticed, so, naturally enough, the boys do not grow up with a sense of the dignity of womanhood and never learn to show courtesy to women or to render them any service.

There is also the question of the attitude of men towards the virginity of the unmarried girl. Apart from the moral considerations of this problem, we must be aware of the truth that a country is judged by other nations by the way it treats its women, by its attitude towards marriage and especially by its attitude towards virginity.

Mistakes of emancipation

What do we want the African woman to become? Certainly, we want her to receive honour, respect and freedom so that she can give herself to the task of serving her family and people with real love and dedication. But do we want her to become like a European woman? We must work to ensure that she may have the same chances of education and development, but, on the other hand, let us hope that she will avoid the mistakes made by so many women in the west. Until about 50 years ago, women in Europe and America could not enter the universities and they had no vote in Parliament; these privileges were reserved for men. Then came the rise of the Women's Emancipation Movement when women banded together to fight for their rights. Now, it was an excellent thing that women should have higher education and that their voice should be heard in the Government, but, in the struggle, many women lost the true concept of woman's nature and vocation. They wanted to become exactly the same as men and to have what they called the same privileges as men. Many married women actually believed that their profession was more important than their home and children, and they left their families to be brought up by other people. Girls' schools become exactly like boys' schools, with the same subjects of study, with two very unfortunate results; firstly, girls were not prepared practically or spiritually for marriage, and secondly, they often did not do so well in school as the boys, for the curriculum was based on man's way of thinking. The women themselves became very unhappy for they went against their own nature and stifled all their womanly talents and instincts, and, naturally, family life suffered greatly. These women confused being free and being equal with being the same as men. They did not see that God meant men and women to be complementary, one filling up what the other lacked. This problem is not such a remote one for us, for there is definitely a tendency in Uganda

for educated girls, teachers and nurses, to go on working after marriage, even when they have small children.

The right way

So African women must avoid all these mistakes in their aspirations towards freedom and education. They must keep their womanliness and develop in a womanly way. From what I have seen of women in Uganda, I should say that they possess many of the particular talents and virtues of woman to a remarkable degree and that our main task must be to help them to develop and spiritualise these natural gifts. They have a tremendous capacity for suffering, both physically, in the way they bear pain in illness and childbirth, and spiritually, in their resignation and patience in the trials and difficulties of their married life. There is perhaps a danger for this to degenerate into something negative, into mere passiveness and listlessness, unless they are given a spiritual motive for suffering. It is also striking how the women are ready to sacrifice themselves for their families, especially for those who are sick. This spirit of service must be spiritualised and extended so that the women may understand their task of serving not only their family but all mankind, not only in physical but also in spiritual needs. Many African women have a striking natural outward dignity and modesty, particularly those who have been educated in a good family according to the old traditions; although one is occasionally shocked by the lack of manners and modesty in girls who have had higher education. They have lost their old courtesy but have not acquired the good manners of the Europeans they want to imitate. We have to transform that natural modesty and to give the girls and women a very deep inner sense of their dignity, as women and as daughters of God, so that these see that dignity as something inward and are lead to reverence themselves in body and soul. If they have that conviction, it will express itself in their speech, their behaviour, their dress, their movements, in everything about them. They will not only be good in themselves but they will surely lead and influence the boys and men around them and bring them to God.

Practical training here and now

The task of women in the world is the building up of the family and society and for most women the way to fulfil that vocation lies in marriage. Therefore, the preparation of girls and women for marriage is enormously important. Here in Africa, this preparation was formerly given by mothers to their daughters and it was good as far as it went: cooking, looking after the hut, greeting guests, learning how to behave towards the husband. But the old way is not sufficient now that Christianity has enlarged the horizons of African women. Still, the main training for marriage will still have to be done in the home and anything that the school or

youth group can give is only supplementary. Admittedly, much of the practical knowledge of hygiene, cooking, care of children and the sick, sewing and the like, has to be given in the schools, since the older women do not have this knowledge. But, very often, girls do not realise that what they learn in school is real, praticable, or connected with everyday life, unless they also see it practised at home. So here and now we have to be teaching the present mothers how to run their homes better, not being content to say: "We'll teach the girls and the next generation will know how to improve their homes and families". It is very unlikely that those girls will put what they learn into practice unless they see at least part of it happening in their parents' house. The married women are eager to learn and easy to teach for they have experienced the necessities and their own shortcomings. The framework for teaching women exists in our parishes in the clubs. What is still needed is better leadership and instruction and more active support and encouragement from the priests.

There are two aspects of women's practical education which seem to need much more emphasis in Uganda: firstly, knowledge of health and hygiene and secondly, knowledge of how to make a house attractive and comfortable. Both are vital for the building up of a happy family life and a good, stable population. Many of the deaths of small children could be prevented if mothers knew more about the rules of health, in particular, how to feed young children after weaning. Schoolchildren and adults would be more vigorous, learn better and do more work, if the women really knew how to keep their families free of disease and how to provide a healthy diet. With better health, there could even be a higher level of spiritual life among the people; for the state of the body reacts on the soul and the present lethargy of body of the people often numbs their spirit. Then, too, women need to know how to make their houses beautiful and comfortable with the means at their disposal. Incidentally, one of the main evils of the high bride-price is that young couples start off married life so poor in material goods that they cannot make their home attractive. A pleasant house is almost indispensable for family unity. A family needs a home where it can feel relaxed and at peace, where the surroundings are agreeable, so that husband and children will want to spend their leisure time there.

Knowledge needed

While the practical training of girls and women is vital their intellectual formation must not be forgotten. If women are to be the companions and advisers and helpers of their husband and not merely the cooks and cultivators they must have a good general education so that they can converse with their husbands as equals. They need also a more intellectual **knowledge of religion.** African girls are inclined to have a rather sentimental

attitude towards religion; but love of devotions and the ability to repeat numerous prayers by heart is no substitute for real convictions based on understanding. Many women are not capable of explaining the main truths of Christianity to their children nor of giving the reasons for their faith. Above all, the women need a much deeper knowledge of the liturgy and of the feastdays of the Church so that they can translate the spirit of these feasts into the ordinary life of their homes. In this way, religion will become something that is lived, Christianity and home life will become integrated. Formerly women were the custodians of the customs of the tribes; now they must build up and preserve Christian customs in the homes.

Much thought will also have to be given to the moral and spiritual training of girls for marriage. This again is mainly dependent on the mothers who must form the characters of their children, especially the girls and pass on to their daughters in their turn, the **knowledge** of **how to bring up children.** It seems that African women are not yet sufficiently aware of this important aspect of their task. They love their children and look after their bodily needs to the best of their ability but they are often too indulgent. They refuse their small children nothing, with the result that they often become little tyrants and never learn what self-control and self-denial mean. Not many teach their small children to be generous, by encouraging them to share with others. They do not play with children or answer their questions and so help to develop their dawning intelligence. They do not realise how impressionable a young child is, how everything that he sees and hears makes an indelible mark on his soul. Naturally, these are rather sweeping generalisations, but the truth remains that our African mothers need much more knowledge of the principles of character training.

They also have the important duty of preparing their daughters for adult life, by explaining to them the functions of their body and how to keep their body healthy in preparation for motherhood, and at the same time helping the girls to understand the dignity of the body and the beauty of Christian marriage as part of God's plan for the sanctifying of the world. The two aspects should not be separated. Many otherwise good C a t h o l i c mothers are shy of this duty, or leave it to be done by the aunt. Matters of sex are discussed to a great extent among the girls in school; and I have even heard good mothers say they are almost afraid of sending their daughters to school because of the u n w h o l e s o m e conversations they will hear there. Knowledge acquired in this way is usually incorrect and the girl's whole concept of sex and marriage is warped and spoiled and her passions may well be roused. But if our Catholic girls were given correct knowledge by their mothers, and if information on the physical side of marriage were linked with

the spiritual aspect, they would not be affected by anything they heard elsewhere. At present many of the women themselves have very limited and inaccurate knowledge, and so are not in a position to fulfil this vital duty. Women's clubs might be the vehicle of giving mothers this knowledge.

We have concerned ourselves so far with training for marriage. But as time goes on, more thought will have to be given to the increasing number of girls and women in the professions who will not marry. They, too, have a definite vocation in the world and a valuable contribution to make in society. They are called to assist in the building up of the home and family through their activities as teachers, doctors, nurses, social workers. Their role is to be mothers, not in the physical sense, but in the spiritual. Women such as these, with the aptitude for it, should eventually enter into the public life of the country, where they can work for the cause of the family and to better the position of women. Since, in general, women are more practical than men, their talents could be put to good use in tribal councils and parliaments. Let us hope that when independent rule comes to this country, it will not be ruled by men only!

God has given woman a magnificent vocation with a tremendous potentiality for influence and good, and has endowed her with many qualities, particularly those of love and the capacity for service and sacrifice, to enable her to fulfil her calling. It is just these qualities which are lacking in the modern world, where so much selfishness and hatred is found between nations and races and classes. The special mission of women is to bring love into the world. They are really in the key position to the Christian renewal of the world, as John Wu says. If women in every continent would only become aware of their mission, would develop in themselves their talents of love and service and sacrifice, would teach these virtues to their children and would use their influence to make men gentle and unselfish, they could renew the face of the earth.

JOAN DILWORTH.

There is a better cry than the familiar one of "Africa for the Africans".

It is "Africans for Africa", so much more meaningful. This must mean "Educated Africans for Africa", "Educated Catholic Africans for Africa" and let it not be forgotten. "Educated Catholic Women for Africa", for it is so easy to make the cardinal mistake of concentrating on the men and forgetting the women.

DR. H. JOWITT, C.M.G.,
in *Cath. Herald*, Oct. 31, 58.

The Legion comes to West Africa

MANY WERE the problems which agitated the missionary mind of Father James Moynagh of Saint Patrick's Missionary Society at Ifuho, Ikot Ekpene, Calabar, Nigeria, in 1933. He was in charge of a young Christian community, most of whom had been baptised from 1920 onwards, and who lived in a district where pagan traditions and customs died hard. He was searching for some spiritual mould which would fashion and train his young Christians in the apostolate so that they would become his helpers in placing the Church on a solid foundation. Although the preservation and extension of the Faith in his own district was his immediate concern, he also had in mind the ultimate welfare of Nigeria's 30,000,000 souls. The fact that his people were simple folk, many of whom were illiterate, did not deter him. Wisely he remembered that the conversions of the early days of Christianity, in a cruel, pagan, lustful society, were won by the common people—the labourer, the slave, the unknown and oppressed members of the Roman world. Of course, he had his lay catechists but they were not enough—a mere drop in the ocean. Clearly he realised the pressing need for a mobilisation of his African Catholics who fully understood the mind and outlook of their neighbours, who spoke the same language, lived the same life with all its trials and hardships, and, therefore, could present Catholic teaching in the most effective and telling way. Above all, he desired that participation in the apostolate should be the norm of christian living.

Father Moynagh's search ended when a copy of The Handbook of the Legion of Mary came to his hands. After studying the book, he wrote to Legion headquarters in Dublin. It was an historic letter, which resulted in the foundation of the Legion in Africa on September 7th, 1933. Is there not an almost Pauline ring about these words:—

"Dear Friends in Christ,

Having heard how God is blessing with many graces the work of the Legion of Mary in various lands, I have decided to start a Praesidium here. We are in real need of the Legion and I am looking for great things from it....."

So, on the twelfth anniversary of the Legion's birth, the Praesidium of the Immaculate Conception was established and soon gave evidence of the shape of things to come. It was composed of African men, all recent Christians, who would be regarded as primitive according to the false standards of the modern world. Great were the expectations of Father Moynagh, and he was not dis-

appointed. In a short time many persons — thirty to be precise — were won back to the Sacraments; four pagans were baptised and seven others had accepted an invitation to undertake instruction in the Faith; eleven irregular unions were rectified; and quite a number of children were recruited for the Catholic school and were prepared for the reception of the Sacraments. Next, the Legion prayers were translated into the local dialect and were taught to the Auxiliary members—many of whom were illiterate—so that, from the first, the spreading of devotion to Mary by propagating the daily recital of her Rosary was a feature of the Legion apostolate. The auxiliary members were brought together each month and were taught the essential features of their organisation so that, gradually, they became acquainted with the main duties of active membership and the correct procedure at the Praesidium meeting. Thus the way was prepared for the transfer of many of the auxiliaries to active membership. Soon two auxiliary centres, which had been under the care of the parent Praesidium, were 'converted' into Praesidia—a process which has been used in extending the Legion throughout the diocese.

Difficulties and obstacles had to be faced, of course, and sometimes apparent failure tested the faith of both Father Moynagh and his Legionaries. The first report, written by the president of the foundation Praesidium, Mr. M.S. Ekeng, indicated some of the difficulties: "Most of us are simple folk, and many cannot read the Legion Handbook nor the prayers. However, the spirit and obligations of the Legion are explained to us by the President in our own language. Surrounded by heathens, we sometimes have to fight to retain our faith in the midst of various difficulties. Yet, with all our imperfections, we are Legionaries of Mary and our onward march is not arrested." ... The onward march continued so well that by December, 1934, sufficient Praesidia were established to demand the formation of a governing body—a Curia or district council—to supervise the existing branches and to plan the further extension of the Legion.

In January, 1935, Father Moynagh became Right Reverend Monsignor, Prefect Apostolic of Calabar, and later Vicar Apostolic. To-day he is the Bishop of Calabar diocese.

By this time the Legion had amply demonstrated to His Lordship that it suited the African mentality and outlook and did not clash with their traditions and customs. Further it was quite clear that the Legion made no distinction in regard to the colour, race, or standard of education of its members. It gave the African exactly the same position, rights and responsibilities as those of his white brethren in the lay apostolate. Also, the Legion was easily organised and its system was quickly grasped and manipulated by the ordinary run of Catholics. It had demonstrated the principle that each Catholic is not only called to the apostolate but is also capable of

carrying out the duties involved, and this applied to all—not merely to the educated or select classes. Bishop Moynagh had also noted that the Legion had shown its ability to make the laity interested in their religion and willing to work hard for it; it had filled them with a sense of responsibility for the well-being and extension of the Faith. Most important of all, from the out-set the Legion had put into simple and natural practice the doctrine of Our Lady's Mediation of Graces, and members realised that they must give themselves to her so that she may act through them; to the individual Catholic the Legion meant Mary at work in his mission. The devotional aspect of the Legion was not a thing apart from the active work but expressed itself through that work. It was no surprise, then, to receive this verdict from Bishop Moynagh, contained in a letter during 1936, barely two years and a half after the foundation of the Legion in Calabar: "Out here the Legion is doing great work. But, one of the most remarkable results, and one which is often overlooked because of the more striking external work, is the wonderful effect of the Legion on the souls of those who share it. I can only explain it by saying that through the Legion they get the Catholic spirit."

Bishop Moynagh determined to extend the Legion throughout his diocese. The Bishop's right-hand man is this task was the president of both the foundation praesidium and of the Curia, Michael Stephen Ekeng. He was described as 'a man of God'—or, more accurately, as 'a Free Man of God,' for Michael had tasted the bitter experiences of slavery, had bought his freedom by his own industry, and had then found his way into the Catholic Church via Protestantism in which he had been instructed by his 'master.' In 1933 he was a teacher at Ifuho, and he threw himself heart and soul into the work of building up the Legion in Calabar province. At his own request he was relieved of his school duties so that he might devote his whole time to the work in question. He accepted no remuneration for his Legion labours, but relied upon the hospitality of the various missions he visited to supply his frugal needs. His bicycle, which, like its owner, had a unique record of long and arduous service without any regard for self, carried Michael near and far in his efforts to introduce the Legion to the priests. The work was attended by notable success and this added greatly to his duties, since the after-care of new branches imposed ceaseless travelling between missions and meant the constant supervision of young Legion officers. However, with the formation of further Curiae this work was shared with other Legionaries whom he had trained and developed in the Legion apostolate. The nett result of Michael Ekeng's early years of organising the Legion was the formation of four Curiae, fifty praesidia and seventy-one Auxiliary centres all over Calabar. Very many

of these Auxiliary centres were later converted into praesidia.

Here is a pen-picture of the outstanding zeal of this remarkable African Legionary by one who watched him closely at work. Father McGettrick, now the Most Reverend Doctor T. McGettrick, Bishop of Ogoja, Nigeria, who has the Legion in his diocese, wrote: "Michael Ekeng's capacity for work is amazing. I have known him to start from Calabar at 1 a.m., travel to Oran eighteen miles by canoe, go from there to a Legion meeting fifty-five miles away, and after the meeting cycle on twelve miles to the nearest mission, fasting all the time, to receive Holy Communion..." A fine example of what Bishop Moynagh had pinpointed as "the wonderful effect of the Legion on the Legionaries themselves."

By 1936 it was quite evident that the Legion of Mary was destined to make its mark in Africa as the ideal means of mobilising and training Africans in the apostolate and of employing them on a wide scale in the preservation and extension of the Faith under the direction and supervision of the priests. Already the organisation had begun to extend to other dioceses in West Africa; but, it is not possible here to follow in detail the story of the rise and progress of the Legion in twenty-five dioceses of British West Africa, in twenty-two dioceses of French West Africa, in nine dioceses of the French Cameroons and French Equatorial Africa, and in Angola, Portuguese West Africa. Successive Apostolic Delegates of these territories have warmly recommended the Legion to the respective Hierarchies, who have adopted the Legion as one of the best means of developing the lay apostolate. An indication of the growth of the Legion is the fact that in Calabar the organisation has grown to one hundred and forty praesidia under the care of eighteen Curiae; in Owerri diocese two hundred and two praesidia are supervised by twenty councils. Similar expansion is reported for almost every other diocese.

Various Legion Envoys played an important part in consolidating the gains and in extending the Legion in West Africa. In 1947, Mr. M. O'Connor of Dublin spent some years organising the Legion in parts of Nigeria and the British Cameroons. More recently (1957-58) Mr. P. Stenson, Dublin, has been busily engaged in building up the organisation in Ghana, where the Legion is now firmly established in each diocese. The Bishop of Tamale has paid this tribute to Mr. Stenson's work: "Your Envoy has been an inspiration to myself, to my priests and nuns, and to my people. He has achieved a wonderful work for the Legion here, for which I am most grateful".

The Legion has embraced all sections of the African community in its membership, and has pressed them into the service of Mother Church, including the poor lepers, who, in many praesidia, give a helping hand spiritually and by works of personal service to their afflicted brethren in the leper

settlements. One may perhaps emphasise also the effect of the Legion on the African women, for whom it has proved to be a true emancipatory force. The Legion has brought them into prominent positions in its branches and councils where they co-operate with their men-folk and participate fully in the various activities of the Legion. The Organisation has also contributed much towards the general development of the African who, through the Legion system, learns to write minutes, make reports, sum up the needs of a situation, and discipline himself in a spiritual army which demands punctuality, definite methods, systematic and persevering work and, above all, a spirit of faith to see and serve Christ, in union with Mary, in one's neighbour at all times.

It must be stressed, of course, that the Legion is not a robot; it will not work automatically; it requires earnest direction, advice and encouragement from its spiritual directors. Realising this, many African seminaries have established praesidia for the purpose of training future priests in the working of the Legion system and of giving them a thorough understanding of its devotional outlook. At home, almost from the foundation of the Legion in Africa, praesidia of Saint Patrick's Missionary College, Kiltegan, Co. Wicklow, have been proving a steady flow of trained spiritual directors, who are the back-bone of the organisation in the missions of the Society in West and East Africa.

Before leaving West Africa it is interesting to glance back to the Legion's birth-place and to inquire how the babe of 1933 is faring now as an adult. Has the promise and fruitfulness of the young organisation been maintained and increased with the passing of the years? The answer is given us by the Legion's founder in Africa, the Most Reverend Doctor Moynagh. In replying to an Address of congratulation by Calabar's eighteen Legion councils and one hundred and forty praesidia on the occasion of his sacerdotal silver jubilee, His Lordship reviewed the past quarter-century and noted the understanding and fuller practice of the Catholic religion by the Faithful. The Bishop stated that Christian marriage and the Catholic priesthood were everywhere appreciated as essential institutions in our religion. Such progress, such maturity, was, under God, in good part due to the leavening influence of the Legion of Mary. The Legion had begun to penetrate and to influence nearly every phase of Catholic life—strengthening the faith of the people and giving a better understanding to all of our Christian heritage. Above all, the Legion had produced leaders who were playing a noble role in building up the Christian Church. "Twenty-five years ago we could not think of getting young boys for the Seminary, nor young girls for the Convent. To-day we have over thirty a year coming in to the Junior Seminary. The Legion has had much to do with that, and many of the young seminarians are children of Legionaries"... Next,

the diocesan spiritual director declared that the Fathers in Charge of the Missions in the diocese readily admit that the outpouring of God's Grace in their mission stations varies with the presence or absence of a praesidium, or even with the efficiency of an established praesidium. Most important, the Legion has been noticeably intensifying the sanctification of its own members. It is interesting to note that the Legion prayers are recited by all Christians in church, and have become a natural "graft" to morning and evening prayers and to the prayers recited by the catechists at Mass. "We may in fact say that most of our African Christians take the Legion for granted and as a natural feature of the Catholic Church. In these parts certainly, any priest who disapproved of the Legion would be generally regarded as having 'strange fashion'!".

This is no isolated example of the fruitfulness of the Legion apostolate in Africa. I venture to quote a recent report from the diocesan spiritual director of the Legion in Owerri, Nigeria: "To-day the Legion counts 202 praesidia and 3,235 Active Legionaries who are supervised and directed by twenty Legion councils. In practically every Pastoral he issues, His Lordship Bishop Whelan, C.S.Sp. stresses the importance of the Legion and the necessity of seeing that it is properly organised. Though the bringing of pagans into contact with the Church and the bringing back of lapsed or careless Catholics to their duties form a great part of the Legion apostolate, I personally, feel that the most permanent good will come from the instruction being carried out in the Compounds by the Legionaries, especially amongst the children. Fruits are already appearing in the way of reception of the Sacraments at an early age, and their more frequent reception. The Legion works in close cooperation with the Confraternity of Christian Doctrine which had its origin in the Legion in this diocese. Our Legion Congress was presided over by His Lordship the Bishop, who, at each of the many sessions, gave personal advice, encouragement and support to the vast crowd of close on 4.000 Legionaries who gathered together for this notable event".

JOHN NAGLE

In the next issue:

—The Right Reverend J. Blomjous, Bishop of Mwanza, writes on the place of the African layman in the Church.

—Father B. Peltier (Rector of Kachebere Major Seminary) on the Constitution "Romani Pontificis".

—Mr. John Nagle: The Legion comes tc East Africa.

NEWS

The Gambia

The Rt. Rev. Msgr. Michael Moloney, former Apostolic Administrator of Bathurst, has been appointed Bishop of the same Diocese and received the Episcopal Consecration in Ireland.

Nigeria

The Diocese of Owerri has been divided and the newly erected Diocese of Umuahia has been entrusted to the African Clergy. The Bull has not yet been executed.

The Rt. Rev. Msgr. Richard Flynn, until recently Prefect Apostolic of Ibadan, has been named 1st Bishop of the diocese of Ibadan.

Ghana

Next December — 6th, 7th, 8th there will be a National Marian Congress in Tamale Diocese.

All the Ordinaries of the Territory and the Apostolic Delegate will be present.

Uganda

The Diocese of Gulu has been divided and a new Diocese of Arua has been erected. The Bull has not yet been executed.

Tanganyika

Tanga Prefecture has been elevated to Diocese and Rt. Rev. Msgr. Eugene Arthurs has been appointed as first Bishop of Tanga.

He received the Episcopal Consecration in Ireland.

Bishop James Holmes-Siedle has been transferred from Karema to Kigoma Diocese.

Very Rev. Father Charles Msakila of the African Clergy, has been appointed Bishop of Karema.

Kenya

The Dioceses of Nyeri and Meru are building their new Cathedrals.

The important Kikuyu tribe is having many conversions.

Sudan

The number of Catechumens and candidates to the different seminaries is remarkably increasing, despite the school difficulties.

Kuwait

The building of a new Pro-Cathedral is progressing.

BOOK REVIEW

For the Apostolate among Educated converts

Van Doornik, Jelsma and Van de Lisdonk, THE TRIPTYCH OF THE KINGDOM: A Handbook of the Catholic Faith. Sands, London, 1954. Pp. 491. Price 15/-.

Dwyer, G.P., THE CATHOLIC FAITH. Catholic Enquiry Centre, London, n.d. Price 5/-.

Pieper and Roskop, WHAT CATHOLICS BELIEVE. Burns Oates, London, 1954. Price 9/6.

Every priest who has had to instruct an educated convert knows how difficult it is to find a suitable book. But a book is needed to concretise instruction and to provide a basis for discussion. For that reason the present three books meet a real need.

The Triptych of the Kingdom is a translation from the Dutch. It comes from the *Una Sancta* movement which has concentrated on a psychological approach to Non-Catholics and which in Holland counts more than 250 converts a year — a large number when one considers the traditionally rigid religious cadres among the Dutch. The book consists of an introduction and four sections. The introduction discusses what God is and why man must serve him. Part I outlines the Old Testament background to Christ and studies Christ's own work of founding the Kingdom; it deals with other matters also such as the historic reliability of the Gospels. Part II gives the positive teaching of the Church on the principal mysteries of the faith — the Trinity, Fall, Incarnation and Redemption, Grace and the Sacraments. Part III makes an historical and an analytical approach to the liturgy and moves on from that to a discussion of the commandments and to considerations on the Christian life. Part IV presents the Completion of the Church and deals with the Last Things. The book is rounded off by an excellent summary (29 pages) of the teaching of the entire book. On a whole we have in this book a good, if sometimes slightly drab, presentation of the faith. Seminarians could derive real benefit from reading a book of this kind in conjunction with their dogma course.

Bishop Dwyer's book (written when he was Superior of the Catholic Missionary Society) is a bound collection of the leaflets of the Catholic Enquiry Centre. There are 21 leaflets and each is relatively complete on some topic such as 'Religion,' 'The Pope,' 'The Saviour,' 'Confession,' 'The Mass.' The scholarship is good and the language simple. Sometimes however the exposition suffers from the nature of the leaflet approach and could be more organic than what it is. But all in all this comparatively short book is one of the best convert handbooks available.

Both the Dutch and English authors of the first two books have Protestants very much in mind as they set about presenting the faith. The Dutch work suggests ways of treating with Protestants in general and the English work has much to offer to those who have to do with Anglicans. Nevertheless the faith loses a little in the exposition when authors are anxiously polemical. No directly polemical considerations move the two German authors. The result is a wonderfully serene and inspiring account of Catholicism in a few short pages. The book begins with some words on the faith itself and then goes on to comment on the different articles of the Apostles' Creed. After that the Trinitarian life of the Christian in the Church and the role of the Sacraments are explained. The Christian virtues are vividly and attractively described. There is a section on the Scriptures and an unusually good closing section on the Church in history, past and present. A superb use of Scripture is made all through the book and it is studded with some of the finest passages from the Fathers. Doctrines are presented in their bare essentials yet always in a balanced way; there is a certain lyrical quality in the exposition. This small book not only gives a very good exposition of Christian teaching; it helps to convey the beauty of Christian truth.

JAMES O'CONNELL.
UNIVERSITY COLLEGE.
IBADAN,

Religious Biographies

Doubleday & Company, Garden City, New York, publishes a fine set of Catholic paper-backs, the IMAGE BOOKS. The binding, is strong enough for private use, the printing excellent, the price exceptionally low for American books. For a book with 200-300 pages the price varies from sh. 4/ to sh. 7/, 65-95 American cents. The series contains a first class selection of religious biographies.

A. Duggan, MY LIFE FOR MY SHEEP, tells the life and heroic death of St. Thomas Beckett, Archbishop of Canterbury and Martyr for the rights of the Church, an oustanding figure of Medieval Catholic England.

G.K. Chesterton, ST. FRANCIS OF ASSISI;

J. Joergensen, ST. FRANCIS OF ASSISI;

F. Timmermans, THE PERFECT JOY OF ST. FRANCIS,

present the poverello in the beauty of his native Umbria.

Three writers of renown give their interpretation of the Saint who influenced decisively Church History and Spirituality. The Church still lives of his poverty and charity, the "perfect joy" of his absolute surrender to the Divine Master. It might be difficult to make out which of the three renders most vividly the echo of this canticle of divine love. Better read the three of them and you will penetrate more deeply into the true Franciscan Spirit.

G.K. Chesterton, ST. THOMAS AQUINAS.

Here the great author leads us to the hidden spiritual sources of our

Common Doctor in theology and philosophy. Who would not like to know more about the times, the character and holy wisdom of the Angelic Doctor?

J. Brodrick, S.J., St. Francis Xavier;
V. Cronin, The wise man from the West.

With these two books we start the missionary adventure of modern times. Fr. J. Brodrick, the famous historian describes with accuracy, a deep sense of the historic context and a charming humour the wonderful activity of the Patron of the Missions. Many legends fall. But we grasp better the human heart and mind of the hero who opened the Far East to the Church. The Image Book edition is an abridged version of the original volume edited by Burns Oates, London. St. Francis dies facing China.

V. Cronin introduces us into the mysterious country with Father Matthew Ricci, S.J. the pioneer missionary and initiator of new methods of apostolate, far ahead of his time. The epilogue gives a short outline of the subsequent development of the China-Mission; the hopes and disappointments, the heroism of Saints and the petty rivalry of missionaries may help us to examine our own conscience as we perform the divine mission of Christ with our human limitations.

F.X. Talbot, S.J., Saint among the Hurons.

With Jean de Brebeuf we go to the New World and listen to another tale of heroism and sanctity. Jean is cruelly tortured and put to death by the Indians.

E. Waugh, Edmund Campion;

J. Gerard, Autobiography of a Hunted Priest.

With these two priests we return to England. The situation has changed since the days of St. Thomas Beckett. Elizabeth reigns supreme and imposes the new religious regime. Persecution, marvellous escapes, faith and sacrifice dominate the holy tragedy of the two books.

K. Burton, Sorrow Built a Bridge.

The daughter of Nathaniel Hawthorne, a well known American author, converts and founds a religious order.

M. de Saint-Pierre, Bernardette and Lourdes.

From the miraculous appearances of Our Lady we follow the inner work of grace to the crowning glory of the Saint.

St. Thérèse, The Autobiography of St. Therese of Lisieux: the story of a soul, translated by J. Beevers;

J. Beevers, Storm of Glory: The story of St. Thérèse of Lisieux.

With St. Thérèse we approach our own days and admire the inspiring example of modern holiness, this sign of God to our world.

J. Farrow, Damien the Leper.

The moving story of the slow sacrifice of self in the service of charity is the doctrine of St. Thérèse

in action, lived by a lonely missionary in the Pacific.

Th. Maynard, SAINTS FOR OUR TIMES.
18 short portraits of saints show their significance for our life.

J. A. O'Brien, THE ROAD TO DAMASCUS.

15 converts explain how God brought them to the Church.

The Saints are the living teaching of the Holy Spirit. "Much of Scripture remains obscure. Through the lives of the Saints we get its meaning. The reason is this. The selfsame Holy Spirit Who talks in the Scriptures, inspires the Saints in their activity, as we read Rom. 8,14: "Those who follow the leading of God's Spirit, are God's sons." (St. Thomas, De perfectione Vitae Spiritualis, cp. 18. Marietti nr. 670).

F.X. Gsell, "THE BISHOP WITH 150 WIVES."

Angus & Robertson, London 1955 Pp. 175.

This is the story of the 44 years of missionary experience of Father Gsell, afterwards Bishop, a French missionary of the Sacred Heart, among the natives of North Australia. It is a delightful book, full of charm and fun, composed of 9 chapters which strange to say, was dictated in English by the author to an Australian Colleague, but first appeared in French in 1954.

This charming book, very informative in the hands of any missionary, comprises the memoirs of a zealous missionary, who threw back the frontiers of paganism in the most primitive, forsaken and remote land in the world. As a young missionary, Father Gsell established contact with the aborigenes, alone, slowly, prudently and gradually learned their habits and customs so as to penetrate their minds and hearts. The story of this contact is the main subject of the book.

T. FITZPATRICK, W.F.

L. Colin. C.SS.R., THE PRACTICE OF THE RULE

Mercier Press Cork. Pp. 230 Price 21/-.

No other book that I know gives such a complete and precise synthesis of the practice of the rule. It is more ascetical than moral or canonical. Frequent appeal is made to the teachings of the doctors and saints. It fills a great need and deals with the nature, necessity, enemies, development and prerogatives of the rule.

A translation from the French, the original is the work of the well-known Redemptorist writer, Father Louis Colin. The 230 pages are divided into 14 chapters plus a bibliography of 12 pages.

This valuable book is a simple and clear presentation of the spirituality of the rule and will be of special interest to superiors, preachers, novice masters and mistresses. It will also provide profitable spiritual reading for all members of Congregations and Orders.

T. F.

Joseph Kyagambiddwa — AFRICAN MUSIC FROM THE SOURCE OF THE NILE.

Atlantic Press, London. 1956. 255 pages. 25/-.

Although this book has been on the market for quite some time, it would seem useful to bring it as yet to the notice of our readers. It is difficult to over-estimate the value of Mr. Kyagambiddwa's work. We are likely not to realise how privileged we are in having this book at our disposal. AFRICAN MUSIC gives us an impressive collection of Kiganda songs and instrumental compositions. These will form a fertile field of study for all those that are interested in the music of Uganda. As soon as one has opened this book one feels confronted with the questions: "Are we on the right road with our vernacular hymnology? Is it really impossible to adapt Kiganda music for religious use?"

No doubt such an adaptation would be a hazardous task. That is why it is so important that this book should be carefully studied by all those that have vernacular hymn-singing close at heart. Here one can learn about the Kiganda musical world, the character of the melodies, the structures and the cadences of the music. These might form the basis for hymns more in harmony with the people's musical back-ground.

It would be unrealistic to expect a sudden flow of new compositions. But the first requisites for successful ventures in this field are: a wider interest, a more universal awareness of what is needed and an attentive investigation into the possibilities. For this AFRICAN MUSIC is admirably suited.

A difficulty with regard to the use of the work is the fact that whereas the Kiganda melodies are based on a pentatonic scale of equal temperament they have been written down in the normal diatonic notation. Consequently it is very hard to get a clear idea of the melodies merely from reading the notation. Naturally it is not easy to think of what other course the author could have followed.

AFRICAN MUSIC contains an ethnological survey, which is the weakest part of the book: scientific ethnological questions are tackled just a little over-confidently. Nor will the appendix on Luganda orthography satisfy everybody. But these small sections in no way affect the true value of the work. May its author soon see the fruits which his enterprise deserves: the birth of a hymnology more deeply rooted in the character of the people.

H. B.

Apostleship of Prayer 1959

The General Intentions (G) and those for the Missions (M).

JANUARY

G That all Christians may be thoroughly imbued with the Spirit of the Church.

M That the Unity of the Church may draw the nations to our Faith.

FEBRUARY

G That we may successfully oppose the rampant materialism with the spirit of mortification and the practice of fasting.

M That the deceitful tactics of the Communists may not tear away the Chinese Christians from the Unity of the Church.

MARCH

G For all the general and special intentions for the Holy Father.

M That we may find plenty of helpers for the urgent needs of the Church in Africa.

APRIL

G For the priests who are active in a de-Christianized milieu.

M For a good spiritual, doctrinal, scientific and technical formation of the lay helpers who come out to work on the Missions.

MAY

G For all the lay teachers engaged in the education of youth.

M That Our Lady may lead the Mohammedans to the fullknowledge of Her Divine Son.

JUNE

G That the devotion to the Sacred Heart may advance the reign of peace and Christian charity.

M For the eternal salvation of the inhabitants of Asian countries where the Church is not free to exercise Her apostolate.

JULY

G That, aware of their duty of justice and charity, all people may help to avoid road accidents.

M For the success of the apostolate of the Church in Thailand.

AUGUST

G For daily progress in the universal diffusion of the Social Doctrine of the Church.

M That lack of money may not slow down the development of Vocations in mission countries.

SEPTEMBER

G That the apostolic spirit may be fostered in the families.

M For a truly Christian solution of the race problem in South Africa.

OCTOBER

G That the parochial missions may increase in numbers and success.

M That all the Christians may fully appreciate and duly perform their missionary duty.

NOVEMBER

G That the subversive communist activity for World Revolution may meet with failure.

M That the Christian Spirit may deeply influence the private and public life of Madagascar.

DECEMBER

G. That our zeal to help our persecuted brethren by prayer, words and deeds may not cool down.

M That Christmas may preserve in Asia and Africa its authentic meaning and attract people to the true knowledge of Christ.

One Body and One Spirit (Eph. 4,4).

(*Continued from p.* 17)

The spirit that gives life to the whole man, to every single man, is called the soul. You see the role of the soul in the body. It animates all the members. It sees through the eyes, hears through the ears, smells through the nose, talks with the tongue, works with the hands, walks with the feet. At the same moment it is present in all the members, so that they may have life. It gives life to all the members, its proper function to each of them. The eye does not hear, the ear does not see, the tongue does not see. Ear and eye do not talk. But they live! The ear lives, the tongue lives, there are various functions but one life. So it is also with the Church of God. In some saints she works miracles, in some she preaches the truth, in some she practises virginity, in others matrimonial chastity, in some this, in others that. Everybody fulfils his own function, but all are similarly alive. What the soul is for the body, the Holy Spirit is for the Body of Christ, the Church. The Holy Spirit plays in the whole Church the role of the soul in all the members of one body. See then what you must watch carefully with great anxiety. It happens that in a human body or rather from a human body a member is cut off, a hand, a finger, a foot. Does the soul follow the cut off member? In the body the member was alive; cut off it loses its life. So you are a Christian, a Catholic, as long as you live in the Body. Cut off you have become a heretic. The Spirit does not follow the cut off member. Therefore if you like to live of the Holy Spirit, preserve charity, love the truth, be eager of unity in order to reach eternity.

ST. AUGUSTINE, Sermon 267 nr. 3-4.

Cum Permissu Superiorum